

Wright
Closet Devotions;

In which the
Principal HEADS
OF
DIVINITY

Are Meditated upon, and Pray'd over, in
Scripture EXPRESSIONS.

By ROBERT MURREY,
Minister of the Gospel. *R*

With a Preface by Mr. *Matthew Henry*,
Author of the Method of Prayer.

*Continue in Prayer, and watch in the same with
Thanksgiving, &c. Col. 4. 2.*

L O N D O N :

Printed, for John Lawrence, at the
Angel in the Poultry. 1713.

Chief Deaconess

in which she

Principal Head

DIVINITY

the Medical, and the Physical

SESSIONS.



BY ROBERT MURRAY

Minister of the Gospel.

With a Preface by the Author, and
Author of the Method of History

Printed in London, and sold in the Strand

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Printed by J. G. & J. W. R. in the Strand

TO THE READER.

IT is certain and evident that the Power and Prevalency of a Spirit of true Devotion, as it is very much the Holiness and Comfort of Particular Persons in whom it Reigns, so it would go far towards the redressing of the General Grievances of the Church and Nation; And both in the Heart and in the World would introduce a Heaven upon Earth. And even from Secret Devotions, as from a Root or Spring unseen, a great deal of Publick Benefit may arise through the Grace of him, who even in this World, in this Way, rewards openly the Good he sees in Secret.

I must therefore always readily and gladly lend a Hand, such a one as it is, to every Thing that may contribute
A towards

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towards the keeping up and carrying on of a Correspondence between Heaven and Earth, and to assist the breathings of Humble Pious Souls, towards God, which I think this Composure of Closet Devotions hath a direct Tendency to. Among the many Books for Direction and Help in Prayer, we are blest with in our Language, which are a valuable Treasury capable of being added to.

And I cannot but take this Occasion to say, with what Pleasure I observ'd, that in a late Act of Parliament, which lays a Duty upon all Pamphlets, and particularly News-Papers, there is an express Proviso, That Books of Piety and Devotion shall not be charg'd with the Duty, that they might not be made dearer, and so the spreading of them hinder'd; wherein methinks, the Law hath given a very useful hint or intimation to the Inhabitants of our Land, which I heartily wish they would take; and it is this, That they would employ themselves more as those Primitive Christians did, who continued with one accord in Prayer and Supplication; and less as the Athenians did, who spent their time in nothing else but in telling

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telling and hearing, in writing and reading new Things.

The Assistance here offer'd to Pious and Devout Affections, is such as needs not my Commendation. If I be not mistaken, it will commend itself to those, who in their Judgment approve Helps of this kind, and will with a serious Disposition look into it. For the Matter of the Devotion is of common Concern to all Christians, at all Times, and in all Conditions. The first and great Principles of our Religion are to be to us as our daily Bread, by receiving and digesting of which, the Spiritual Life is strengthen'd and supported. They are Things which we ought frequently to inculcate upon our own Hearts, that they may become very Familiar to us, and ready at our right Hand upon all Occasions; such a copiousness there is in them to the enlighten'd Understanding, that they can never be drawn Dry, and such a Pleasantness there is in them to the sanctified Affections, that they can never be worn Thread-bare: They are like the Manna, which every faithful Israelite can live upon with abundant Satisfaction as long as he is here in this Wilderness;

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and desires no Varieties, no other Dainties; And which none but the mixt Multitude will grow weary of, and call Light Bread.

And as the Matter here is such as every one is concern'd in, so the Expression is such as every one may intelligently make Use of. It is, as I think the Language of our Devotions should be, plain and easie, and Natural, and (which is particularly aim'd at, and more than any Thing in this Essay) it is throughout Scriptural: They are Words which the Holy Ghost teacheth, and in those 'tis fittest to Address to God. Some perhaps will despise it because the Language is not fine, for my part, I like it because it is not forc'd: The enticing Words of Man's Wisdom, are no more the Strength and Beauty of Praying and Preaching now than they were in St. Paul's time, but the commanding Words of the Oracles of God.

This Matter is admirably well express'd by a Great and Celebrated Judge both of Sense and Language, in a Paper of the same Date with this Epistle, which coming into my Hands so seasonably, just at this

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his was going out of them, I beg leave
to Transcribe some Lines. " It happens
" very well (saith our SPECTATOR)
" that the Hebrew Idioms run into the
" English Tongue with a particular Grace
" and Beauty: . Our Language has re-
" ceived innumerable Elegancies and Im-
" provements from that Infusion of He-
" braisms, which are derived to it out
" of the Poetical (I will add and other)
" Passages in Holy Writ; They give a
" force and energy to our Expressions,
" warm and animate our Language, and
" convey our Thoughts in more ardent
" and intense Phrases, than any that
" are to be met with in our own Tongue;
" There is something so Pathetick in this
" kind of Dictian, that it often sets
" the Mind in a flame, and makes our
" Hearts burn within us. How cold and
" dead (saith he) doth a Prayer ap-
" pear that is compos'd in the most Ele-
" gant and Polite Forms of Speech which
" are Natural to our Tongue, when it is
" not heighten'd by that Solemnity of
" Phrase, which may be drawn from the
" Sacred Writings. It has been said by
" some of the Ancients, that if the God's

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“ were to talk with Men, they would cer-
“ tainly speak in Plato’s Stile; but I
“ think we may say with Justice, that
“ when Mortals converse with their Crea-
“ tor, they cannot do it in so proper a Stile
“ as that of the Holy Scriptures.

Those who find either need of, or Ad-
vantage by the Words here made ready
to their Hands, may no doubt in their
Retirements follow them with their pious
Affections, acceptably to God, and profit-
ably to themselves (as they do the Pray-
ers that are publicly offer’d up by their
Ministers in the Congregation,) and make
them their own; Yet with these need-
ful Cautions, That they double their guard
against Formality, and that they rest not
herein, but press forward towards Per-
fection. And those who through Divine
Grace have obtained a good Measure of
the Gift of Prayer, by consulting and
perusing these Draughts of Addresses to
God, may be help’d in using the Gift
they have, may be improv’d in it, and
may have their pure Minds fir’d up by
way of Remembrance. Why may we
not be taught to Pray as well as to Medi-
tate from the Performances of others?

And

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And why not from Prayers in Writing as well as by Word of Mouth? The Truth is, we need all the Helps we can get to assist and farther us in our Work of this Kind; And all little enough, nay, and all too little, unless the Blessed Spirit himself help our Infirmities by making Intercession in us, with groanings, which after all cannot be utter'd.

But, though this Performance needs not my Commendation, nor can my poor worthless Name add any Reputation to it, yet I think myself somewhat concern'd to recommend it: Partly, because the worthy Author is one I have long known, and have an intimate Acquaintance with, and a great Value for; And I have Reason to think him upon this Account very fit to assist the Devotions of others, because he is a devout good Man himself, and of a Piece with what you here see of him; And partly because the Performance is somewhat corresponding with what I design'd in the Method for Prayer, publish'd about Two Years ago, as an Example with the Rule. The Nail as there directed is here well driven; And O that by a plen-

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valuable Effusion of the Spirit of Grace and Supplication, the honest Intentions of both may be answer'd, and it may be a Nail in a sure Place. And that this and all other proper and pious Endeavours to advance true Devotion, may redound to the Honour of God, and the Spiritual and Eternal Welfare of the Souls of Men; To which I desire always to approve myself a hearty well Wisher.

June 14.
1712.

Matt. Henry.

5 JY 61

THE

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P RAYER, as it is a necessary Duty, so it must be own'd to be an excellent Instrument of a Holy and Religious Life; and truly, I cannot tell what we can Attribute that general depravity and corruption of Manners too visible in our Land, so much to, as either to the total Neglect, or careless Performance of this Duty, which is so considerable a *Branch of pure and undefiled Religion*. We of this Nation cannot with the least shadow of Reason complain, of our want of Light to guide and direct us, to act after a better Manner than we see the generality of Persons do: For have we not the holy Scriptures in our own Language? Are we not blest with a variety of Helps in order to our better understanding of 'em? Do we not enjoy, moreover, the benefit of many excellent Practical Treatises and Sermons, preacht and publisht on purpose to explain and press the great Duties of our Holy Religion? If we consider these Things, and hereto add, in what a critical and discerning Age we Live, we cannot avoid looking upon our Land now to be a *Valley of Vision*. How then can we Attribute the overflowing Corruption

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tion of this our Land to any want of Light? We cannot alas deny, but that we *know our Lord's Will*, however negligent and careless we have been, and are about *doing* of the same.

And seeing we cannot Attribute this to any want of Light, may we not, nay, must we not ascribe it to a want of that Divine Grace which is only to be obtain'd by Means of fervent Prayer to the sole Author of all Grace? To what can we with greater probability ascribe the want of true Primitive Piety amongst us, than to the want of that Spirit of Devotion which did possess in so high a degree so many of the Primitive Christians? May we not impute the Vices and Irreligion of Multitudes amongst us, to their altogether *restraining Prayer before God*, by which means *they live as it were without God in the World*? And may we not think the degeneracy and lukewarmness of many that make a Profession of Religion, is owing either to their too great neglect, or their too careless performing of this, so excellent, so necessary a Duty? For my part, I utterly despair of seeing our Land much re-form'd, and of having a love to Vertue and Primitive Holiness reviv'd, till the *Spirit of Grace and Supplication* be pour'd out from on high in greater measures upon the Inhabitants of this Nation.

The pouring out of such a Spirit must be own'd to be the Work of God, but this does by no means supersede the Necessity of any well-disposed Person's using his best Endeavour, in order to the kindling and enflaming a Spirit of Devotion in the Hearts of others; much less does it

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It render it a needless Undertaking for the Ministers of the Gospel, who in Scripture are stiled *Workers together with God*, to do all they can to excite such a Spirit amongst their respective Hearers. These Things consider'd, it was with no small Satisfaction that I met with a Book last Year, publisht with this Title, *viz. Practical Discourses concerning the Duty of Prayer, preach'd by several Ministers*. Wherein, if any Person will be at the pains to look, he may find the Nature and Kinds of this Duty clearly opened, the Obligation to it powerfully enforc'd, the Excellency of it in a lively Manner represented to his view, the Objections against it undeniably answer'd and confuted, the best Directions laid down in order to the attaining both the Gift and Grace of it; and the whole concluded with a very moving Exhortation to the several Kinds of it.

Being sensible of the peculiar Obligations which I lie under, to contribute somewhat towards the bettering of a corrupt Age, I have us'd some Endeavours in a less Publick manner, to perswade Persons to the serious and conscientious performance of this Duty; and upon enquiry, finding an inability to Pray, to be one great cause of it's neglect with some, I have with respect hereto, still advis'd to Two Things, *viz.*

(1.) Rather than neglect the Duty make use of some well compos'd Form or Forms. I never could think it so Essential to a Prayer, whether it be perform'd by a Form or without a Form, as I ever thought it essential to a good Christian, that he does in some way or other seriously perform
form

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form this Duty; notwithstanding that there have been those in the World, some of whom have made it essential to the Duty that it be performed by a Form, while others have made it essential to it, that it be performed without a Form. To such extreams have some unskilful Persons driven Matters, whilst both Sides have made it evident to all, but such as are under the influence of Party Zeal, how much they have, I may say equally, departed from the Truth. It is a great mistake in any Persons to think, that the Body of sober Dissenters in this Nation are entirely and altogether against the use of all Forms of Prayer; and Persons might be convinc'd of this their mistake, if they would but give themselves leave, either to come into their Assemblies, where very frequently they might hear the Lord's Prayer repeated, or in case this be thought Schismatical, if they would but be at the pains to look into those Forms of Prayers that have been published by Persons of not the least Note amongst them.

* Baxter's
Poor Man's
Family Book,
Henry's
Method of
Prayer.

* Indeed the Dissenters have, and that not without Reason, declar'd themselves against the imposing precomposed unscriptural Forms upon, and confining all sorts of Persons to the use of 'em; but this is a very different Thing from their esteeming it unlawful for any Person, upon any occasion to make use of a well composed Form, especially if this Form with respect to its Expression be Scriptural.

I did, (2.) Advise Persons to labour to attain the gift of Prayer. It must be own'd by all that have

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have any sense of Religion, to be well worthy such Labour, as is requisite to attain the same. If Prayer be the instituted Means of obtaining the best and most desirable Blessings, as without all doubt it is, then certainly an inwrought ability upon any occasion to perform this Duty, must be a very desirable Thing. I am sure Persons would think so, and would not grudge being at some pains in order to attain the same; if they had but any Thing of the same value *for* their Souls which they have for their Bodies, any Thing of the same value for Spiritual and Everlasting Blessings, as they have for the perishing Enjoyments of this World. People grudge no pains in order to secure the Welfare of their Bodies, and the vain Enjoyments of a short Life: Can it then be thought, upon the foregoing Supposition, that they would grudge being at some pains in order to attain a Gift, which might prove highly serviceable to secure and promote the Everlasting Welfare of their Precious Immortal Souls, as certainly this gift of Prayer may? But is this gift of Prayer an attainable Gift? May it be attained by Pains and Industry? Yes, and that by less pains than are ordinarily requisite in order to obtain many of the vain, empty, and unsatisfying Enjoyments of Life. A little time spent daily in conversing with the Word of God might be so improv'd, as in a short time to furnish any Person of tolerable Capacity with a sufficient ability of this Nature. The Holy Scriptures are without all doubt the best *Companion for the Closet*, and would if seriously studied, supply

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supply with proper Materials adapted to all the several parts of Prayer, as well as to all the necessary Occasions of it. Neither is it at all necessary that a Person be endow'd with extraordinary Parts, and possess of a great share of Learning, in order to his making the Holy Scriptures subservient to this excellent Purpose.

Where there is an ordinary Judgment, an honest and pious disposition of Mind, and some acquaintance with a Man's own Heart, there needs nothing more but a sincere and diligent application to this sacred Treasury of all necessary Knowledge, in order to a Person's being furnish'd with proper Matter and Expression, suited to all the several Parts of Prayer, whether Adoration, or Confession, or Petition, or Intercession, or Thanksgiving. How the Scriptures may be improved to this excellent Purpose, may be learnt from consulting Two very valuable Books writ on purpose to facilitate the attainment of this Gift; the one stild a *Discourse upon the gift of Prayer*, by Bishop Wilkins; and the other, *A Method for Prayer*, by Mr. Matthew Henry. They have in each of their respective Books, made a good Collection of pertinent Scriptures, under those several Heads of Divinity which are the proper Matter of Prayer. But it did not consist with their Design to collect all the Scriptures which relate to each of these particular Heads of Divinity; their Design could only be to produce a few as a Specimen: There is still room for further Enlargements, and every Person is at liberty to furnish himself with more

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Collections, as may consist with, and suit his particular Occasions: And I cannot but think, that it would be of excellent Use if the Scriptures rightly apply'd, were still more and more drawn into our Devotions: Not as tho' I tho't the Blessed God, who is always of one and the same Mind, was any way affected, either with our much speaking, or with our variously expressing the same Thing to him in Prayer, even tho' it be in Language drawn from a Book of His own Inspiring; but certainly a variety of Scripture Expression, when within this variety there are coucht new Pleas and Arguments proper to enforce the same Thing may be a means of affecting us, which is one great end of Prayer, and by which we become qualify'd and meet to receive from the Hands of God, such Favours and Benefits as he has graciously promis'd to grant upon our praying to him. Besides, we must own that there is a great variety in our Tempers, and we are differently affected at different Times, and therefore the being stockt with a good Collection of Scriptures, under each of the principal Heads of Divinity, some of which may be us'd at one time, and others at another, may be a means of cultivating and improving serious and devout Affections in us. Moreover, since the Scriptures are a Book of God's Inspiring, and he has therein writ to us the great Things of his Law, must it not be very pleasing to him, to see us treasuring up from this Holy Book such Things, which may be properly addrest to him in Acts of Devotion?

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I juſt now hinted how well it would be if the Scriptures were more and more drawn into our Devotions, to which let me add by way of Query; might it not tend very much to the improvement of a pious Diſpoſition in Religious Perſons, did they in their daily Courſe of reading God's Holy Word, take notice what there is in the Chapter or Pfalm they read that may afford proper Matter for any of the Parts of Prayer, whether Adoration, or Confefſion, or Petition, or Interceſſion, or Thankſgiving, treaſure it up in their Minds, and make uſe of it accordingly? By this means the Word of God which is the great Inſtrument both of Regeneration and growth in Grace, would be happily turn'd in *succum & Sanguinem*, whereby the Chriſtian would be nourish'd up to Eternal Life. I cannot but think, that a few Verſes thus daily read and improv'd, would turn to a far better Account, and render any Perſon a greater Proſeſſor in true Piety and Holineſs, than the reading ſeveral Chapters in the Bible every Day in a cuſſory and heedleſs Manner; eſpecially, if theſe few Verſes were afterwards either in the Day Time, or in the Night Seasons meditated upon: How *Bleſſed would the Man be* that thus evidenced his *delight in the Law of God*, by *meditating upon it Day and Night*? A Perſon taking ſuch a courſe as this, could hardly fail of attaining a very excellent Gift of Prayer; and certainly a Gift of this Nature would make rich amends for half an Hour thus ſpent every Day. How many Perſons do daily take a great deal of Pains

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Pains, and spend many Hours, in the pursuit of what does not bring 'em in near so good a return as this would be?

I offer this Composure of Devotions only as a *Specimen*, whereby Persons may see what a variety of Scriptures may under any Head of Divinity be improv'd as proper Matter of Prayer, and doubtless a great many more than are here us'd under each Head, may be improv'd to the same happy Purpose. I say I offer it as a *Specimen*, for the Direction of such who may stand in need of Direction in this Matter; not but that I think any of the Prayers in this Collection may be us'd as a Form, and so be very properly addrest to God, which if they be by any sincere Christian in a right manner, I doubt not, will meet with a gracious Acceptance at the Hands of God, and prove a means of strengthening a gracious Disposition of Soul in the same Person: But it is chiefly design'd for Direction. Here is a great variety of Devout Tho'ts, some of which may be us'd at one time, and others at another, according as the devout Person may stand affected, and as the exigency of the case may require. They are Calculated for the encouraging and promoting a devout Temper in particular Private Persons; and I have often tho't that such Persons who resolve for Heaven, and so to make somewhat of their Religion, should not think it enough to bind themselves to just praying twice a Day, when they arise in the Morning and go to bed in the Evening, (tho' I wish this were seriously and conscientiously practis'd

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tis'd by all that make a Profession of Religion) so as thereupon to reckon it altogether needless to Address themselves to God at other times of the Day, and as Occasion may require. What if a Christian when he meets with a Temptation to some particular Sin, to which he may also be strongly inclin'd, should retire and withdraw from the Temptation, into some Place where he might have an Opportunity of seriously addressing himself to God in a Prayer, for that Grace which is directly opposite to the Sin to which he is at that Time tempted? Might not this often prove a means of rendring him a Conqueror over the Temptation. *Inst. gr.* What if a passionate Person that is apt to be soon angry, should, when at any time he meets with a Provocation in its Nature apt to excite this passion of Anger in him, instead of giving vent to his angry Resentments, retire from the provoking Object, and in an humble manner Address himself to God in the Prayer for Meekness; with brokenness of Heart bewailing his great proneness to Anger, and earnestly imploring at the Hands of God, Grace to help in this respect in time of need? Might not such a Course as this frequently us'd, prove a happy means of subduing an angry passionate Temper, which some are ready to say they are not able to master, and of adorning 'em with the Grace of Meekness, which in the sight of God, is an Ornament of very great Price. I might also instance in other Sins, such as Pride, Uncleaness, Intemperance, &c. how well would it for Persons,

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sons, if they would retire from the Temptation to any of these Sins, and make the Prayer here drawn up for the opposite Grace, the Matter both of their serious Meditation, and also of their solemn Address to God? I do not know, but that such a method as this seriously pursu'd, might prove of great use in advancing a Christian in his progress towards everlasting Happiness, as it might be a means of adorning him with such Graces as are necessary to render any Persons meet for the glorious Inheritance of the upper World.

This Collection was the Work of some of my solitary Hours this last Winter; enjoying thro' the gracious Providence of God, a better leisure than a great many of my Brethren, whose Hands are fuller of Business, as being better fitted for it, I was willing to devote some of it for the Benefit of others, being very sensible of the Truth of what an Heathen once said, *pro gratia hominum nos nati sumus*, We were not Born, neither do we Live for our own sakes but for the sake of others. And if any Thing in this Collection may contribute never so little, either to the kindling or quickning a flame of Devotion in any one Person, I shall reckon my time well spent that was employ'd in drawing it up. I am very much mistaken in myself, if Retirement and Usefulness in a subserviency to the Divine Glory and the good of Souls, be not the top of my Ambition in this World; and if I may but enjoy these, I envy no Person the Honours, the Pleasures, the Emoluments of a vain and transitory Life.

Some

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Some perhaps may reckon the publishing of this Collection a very needless Thing, seeing we have so many Books of Devotion already extant; But with respect to this, it may be said, that there are different Tempers and Tastes in the World, by reason whereof a variety and choice of the same sorts of Books may be very useful: Besides, there are several Circumstances occurring which do often occasion many Persons to look into a Book publisht by one, which could not be supposed to occur to occasion their looking into a Book of the same Nature publisht by another: But however, if any Person will be at so much pains, as to compare this Collection with any heretofore publisht, I believe he will find it different in sundry Respects; besides, that it was compos'd with a different View, *viz.* To shew such who stand in need of Direction, what a variety of Scriptures under any Head of Divinity may be improv'd into Acts of Devotion, as has been already hinted. Moreover, since the principal and most useful Heads of Divinity; such as the Creed, the Attributes, the Ten Commandments, the Lord's Prayer, are in this Collection pray'd over, it is not impossible but the attentive Person may gather some useful Lessons of Instruction from some of these; which is principally intended herein, not to supercede, (God forbid it should) but to be subservient to those praying Gifts Christians are blessed with.

I would earnestly desire all Persons into whose Hands this Collection may fall, to seek after the *Grace* as well as the *Gift* of Prayer, with-

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without which the latter will prove of no avail to 'em; No! Tho' they had the *Tongue of Angels*, and could speak with never so great a fluency and variety of sacred Oratory. Would we pray, and so pray as to be heard, (without which what does it signify to pray at all) let us see that we follow after Purity of Heart, and Holiness of Life; *For if we regard Iniquity, tho' it be only in the Heart*, certain it is, *the Lord will not bear our Prayers*. Let us likewise see that we offer up our Prayers in a right manner, even in the exercise of all such Graces, which are required in order to the rendring our Prayers acceptable to that God, who has always been a God *bearing Prayer*, and that ever *since Men began to call upon Him*.

I shall take this Opportunity of declaring, that I am far from being govern'd by Party Zeal in Matters of Religion: The very Term *Party*, as it has been apply'd to Men of different Sentiments in Religion, has always from my first beginning to study my Religion, sounded harsh in my Ears: My Temper and Principles are in a high degree Catholick. Let Men dispute about Religion as long as they please, I am very well satisfied, that the great design of the Gospel was to make Persons Holy, that by this means they may be qualified for the sight and enjoyment of God in the other World; which when I seriously consider, I cannot without pity behold the Professors of Christianity ready to worry and devour one another about Things of a very trifling Nature, and which have little

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little or no Relation to that which is the main design of the Christian Religion. If God by the influences of his Grace will but work a holy Disposition in me, and make me an Instrument in any respect of implanting the like Disposition in any of my fellow Creatures, I shall contentedly leave it to others to dispute about the unnecessary Matters in Religion, and by so doing to raise Trophies to themselves. Rather than be a Zealot in any Party, I am well content to be slighted by the Zealots of all Parties.

That God by the gracious Influences of his Spirit would accompany this poor Performance, and render it effectual for the promoting of his Glory, and the good of any well disposed Person into whose Hand it may fall, is the earnest Desire and Prayer of,

Chester, May

10. 1712.

R. M.

Closet

Closet Devotions,

I N

SCRIPTURE EXPRESSIONS.

An Adoration of GOD as Creator and Preserver of all things.

O Lord, thou hast made Heaven, the Heaven of Heavens with all their Hosts; the Earth and all things which are therein: As for the World and the fulness thereof, and all things that come forth it thou hast founded them. I Adore thee, O Lord, for garnishing the Heavens by thy Spirit; thou hast given the Sun for a Light by Day, and ordained the Moon and Stars for a Light by Night. I Adore thy Power and Goodness manifested in this lower World; thou hast founded the Earth, and hung it upon nothing, and thou hast also shut up the Sea with doors, saying, hitherto shalt thou come and no further, and here shall thy proud Waves stay. I Adore thee as the Creator of every living thing here upon Earth; thou madest every living Creature, Beast and Cattle, and creeping things of the Earth; every winged Fowl and moving Creature that the Waters bring forth; and every Plant and Tree of the Field before it was in the Earth, and every Herb before it grew. I Adore thee, O Lord, particularly for thy Creating Man; Upon this account thou art the Father of

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all

all Men; and we all are the Work of thy Hands; thou art God, thou hast made us and not we our selves; we are thy People and the Sheep of thy Pasture. I Adore thee for Creating all things with such Ease and Facility, through Faith I understand that the Worlds were framed by the Word of God: By thy Word, O Lord, were the Heavens made, and all the Host of them by the Breath of thy Mouth; thou didst but Speak and it was done, thou Comandedst and all things stood fast: thou saidst let them be and it was so. Adored be thine Infinite and matchless Power. I Adore thee for the kind design which thou hadst in Creating this Earth, thou didst not Create it in vain, but formedst it to be Inhabited; and for the kind design which thou hadst in forming Man, whom thou didst Create for thine own Glory, and Form that he might shew forth thy Praise. I Adore thee, as for making Man, so for making of one Blood all Nations for to dwell on all the Face of the Earth, by which means thou didst provide for the cementing the Children of Men together, in the Bonds of mutual Love and Amity. *W*ho art thou, O Lord, to receive Honour and Glory and Praise, for thou hast Created all things, and for thy Pleasure they are and were Created.

I Adore thee likewise, O Lord, as the gracious Preserver of all things; as by thee all things were first made, so by thee do all things consist: thou preservest and upholdest all things by the Word of thy Power, and they continue this Day according to thine Ordinance. It is owing to the benign influence of thy Gracious Providence, that Seed-time and Harvest, and Cold and Heat and Summer and Winter, and Day and Night have hitherto ceased; and because thou hast said it, I trust will not, whilst the Earth remains. I Adore thee for preparing Rain for the Earth, and making Grass to grow upon the Mountains, for visiting the Earth, and Watering it so that it bringeth forth Herbs meet for them by whom it is dressed. With thee, O Lord, is the Fountain of Life: thou preservest Man and Beast: thou givest Food to

*ess: in thy Hand is the Soul of every living thing, and
Breath of all Mankind. Praised be thy Name that
givest Rain from Heaven, and Fruitful Seasons, fill-
our Hearts with Food and Gladness. O Lord, thou
in an especial manner the preserver of Man; thou
gest forth Food out of the Earth for the Service of Man;
ne that makes Glad the Heart of Man, and Oyl to make
Face to Shine, and Bread which strengthens Man's Heart.
adore and Praise thy Name for the favourable Protec-
on of thy kind Providence extended to me and others
ny Fellow-creatures; thou Lord only makest us to dwell
afety, and thy Visitation it is that preserveth the Spirit.
that Men would Praise thee, O Lord, for thy Goodness,
for thy wonderful Works to the Children of Men: En-
me I beseech thee, to shew to the Generations to come
Praises of thee, O Lord, and thy Strength, and thy won-
ful Works, which thou hast done: Grant also that I
y give Glory to thee the Lord my God, before thou cause
kness, and before my Feet stumble upon the dark Moun-
s, and whilst I look for Light, thou turn it into the
low of Death: Grant it for thy Son's sake, to whom
Glory for ever and ever. Amen.*

*Adoration of God as the Author of Grace,
together with a Supplication for Grace.*

*Racious Lord, I Adore thee as one that art found of
them that sought thee not, and who makest thy
Manifest to them who asked not after thee. I ac-
knowledge that it is by thy Grace, that any are what
are, and that all Person's Sufficiency is of thee: I
very sensible that a Man can receive nothing except
given him from Heaven, and that no Man can come
Christ, except thou draw him. I own it to thy
se, that it is by Grace that any are Saved through
b, and that not of themselves, it is thy Gift, O God.
adore thee as the God of Israel, who givest Strength
Power unto thy People, and thy People are made wil-*

ing in the Day of thy Power. It is thou, O Lord, who drawst before any do run after thee, and seeing thou art he who Workest all our Good Works in us and for us; thee only will I make mention of thy Name. I am very sensible and desire to own it to thy Praise, that every Good and perfect Gift comes down from above, even from thee the Father of Lights, with whom there is no variableness, nor the least shadow of turning. If any do Repent it is because thou givest them Repentance to the acknowledgment of the Truth; If any do Believe in thy Son, it is owing to the exceeding greatness of thy Power towards them; If any are in Christ Jesus, and so freed from Condemnation, it is of thee; and if any are Created by Christ Jesus unto good Works, they are thy Workmanship; If any do work out their Salvation, or do that which is well-pleasing in thy sight, it is because thou workest in them, both to will and to do of thy good Pleasure. I Adore thee, O Lord, as the sole Author of all Graces and shall ever reckon it fit for him that Glorizeth, to glory in the Lord: It is meet to give thanks unto thee, O Father, for it is thou that deliverest Sinners from the Power of Darknesse, and translateth them into the Kingdom of thy dear Son; and it is thou that makest thy Servants meet to be partakers of the Inheritance of the Saints in Light.

I beseech thee, O Lord, let me become a partaker of thy Heavenly Grace, for Christ's sake! For his sake save me from all my Uncleannesses. Take away the Stone of Heart out of my Flesh, and give me an Heart of Flesh; put thy Spirit within me, and cause me to walk in thy statutes. Enable me to return unto thee with my whole Heart, and be graciously pleased to heal my Backslidings: Turn thou me and I shall be turned, for thou art the Lord my God; Quicken me and I will call upon thy Name, yea, in thy Name will I Rejoyce all the Day long. Put thy Fear into my Heart and let me not depart from thee: Sprinkle I beseech thee clean Water upon me and I shall be Clean: Since it has pleased thee to send thy Son Jesus, to Bless Sinners in turning them away from their Iniquities.

in Scripture Expressions.

5

quities; let me as well as others partake of this
Blessing: Grant that unto me may be given Grace accord-
ing to the Measure of the Gift of Christ; and oh that
Christ might Live in me, for as I can do nothing with-
out him; so I can do all things through Christ strengthening
me. Strengthen me therefore, O Lord, then shall I
glorify up and down in thy Name. Do it I intreat thee
for thy Son's sake, who came not to call the Righteous,
but Sinners to Repentance; to whom with thee, O Fa-
ther, and the Holy Ghost, be Honour, and everlasting
Praise. Amen.

The Dedication of the Heart to GOD.

Blessed God, thou hast required me to give thee my
Heart, and to whom Lord should I give it but un-
to thee, since thou alone hast a Right to it, and thou al-
one art Worthy of it: I acknowledge thy Right, see-
ing all Souls are thine, and thou art Worthy of it, since
thou only art a satisfying Portion for the Immortal
Soul. From a deep Sense of these things, and also
that whatever I do in Religion is in vain, if my Heart
be withheld from thee, I come at this time to Present,
dedicate and Surrender it to thee, O Blessed Jehovah:
When I consider what Vanity and Wickedness has
filled in it, and what a Nest it has been of sinful
thoughts, impure Desires, corrupt Imaginations, and
lewd Affections, I cannot but admire the Rich condes-
censions of thy Grace, in that thou art willing to ac-
cept of the Dedication of it to thy Service. And wilt
thou in very deed accept of my Heart, which is of so
little Worth; overcome by such a display of Goodness,
and in hopes of having it made better, I here Present
it to thee. I resign my Understanding to thee, to be
employ'd in Contemplating thy Blessed Nature and
perfections, Word and Works; O Father of Lights,
enlighten it with the Knowledge of such things as
make for Peace. I resign my Will to thee, to be
B. 3. rendered

rendred pliable to thy Holy Will, both commanding and disposing; O grant that through the Power of thy Grace it may be more and more melted down into thy Holy Will. I give up mine Affections to thee, resolving that they shall no longer be *set upon things Below*, but *upon things Above*; O give me to be more zealously Affected to that which is Good. I consecrate my Memory to thy Service, to be a Sacred Treasury of Divine and Heavenly Truths, lest at any time they should slip; O help it faithfully to retain the Truths of the Gospel. I give up my Conscience to thee, to be Informed and Regulated by thee, and so to be the Guide and Director of my Actions; desirous also that it may give in a right Testimony to, and pass a right Sentence upon whatever I do; O help me to keep a Conscience void of Offence, towards thee my God, and towards my Men.

I give my Heart to thee, O God, purposing by thy Grace to make it more my business to Purify it, to bind thy Word in it, to do thy Will from it, and whenever I attend upon Holy Duties, to take especial care that my Heart be fix'd. I purpose through thy Grace in all my Approaches to thee, to Sanctify thee in my Heart. I will draw near to thee with my Heart; I will seek thee with all my Heart; I will praise thee with all my Heart, and whenever I Sing thy Praises, will endeavour to make Melody to thee with my Heart. O assist me by thy Grace to make good these Purposes. I give my Heart to thee that thou mayst sprinkle it from an Evangelical Conscience, and by that means put Gladness into it, that thou mayst make it a Heart of Flesh, and Write thy Laws in it; that thou mayst Establish it by thy Heavenly Grace, and when Flesh and Heart Fail, that thou mayst be the Strength of my Heart and my Portion for ever; O God I Beseech thee accept Graciously of this Dedication, and let the Peace of God which passeth all Understanding, keep my Heart and Mind through Jesus Christ my Lord. Amen.

Prayer for an Interest in the Privileges of the Godly.

O Lord, how great is thy Goodness which thou hast laid up for them that Fear thee, which thou hast wrought them that Trust in thee before the Sons of Men? I own my self a Vile Sinner, unworthy altogether of thy Favour, but for thy Son's sake, I intreat an Interest herein with my whole Heart: O let me not be appointed unto Wrath, but to obtain Salvation by my Lord Jesus Christ. Deliver me from the Power of Darkness, and let me be Translated into the Kingdom of thy dear Son. May I be Blest with all Spiritual Blessings in Heavenly Places in Christ. Let me be so Blessed as to have my Transgressions and my Sins covered. May I be set apart for thy Self, and give me to know that I am so. Enable me to do Well, and O let me be Accepted; yea, let me find Grace in thine Eyes. Let me learn by Experience that the Lord hath Blessed me. Let everlasting consolation and good Hope through Grace be given me. O thou who speakest Peace to thy People, and to thy Saints, speak Peace to my Soul; and let the Peace of God which passeth all Understanding, keep my Heart and Mind through Jesus Christ. Grant that being Justified by Faith, I may have Peace with thee through my Lord Jesus. Let thy Son make me free from the Power of Sin, and from the Curse of the Law, then shall I be Free indeed. Let me be in Christ Jesus, that so no Condemnation may attend me. Let Power be given me to become a Child of God; Give me a Name better than of Sons and Daughters, even an everlasting Name that shall not be cut off; Let me be of the Number of the precious Sons of Zion, who are comparable to fine Gold. Let me have this Evidence of my being one of the Sons of God, even my being led by the Spirit of God. O give me to Drink of that Water which whoso Drinketh of, shall never Thirst. Leave me not Comfortless I beseech thee.

thee, but manifest thy Self to me; yea, come unto me and make thine Abode with me. Dwell with me, and be my God; I desire no greater Favour, no greater Honour, than to be the Temple of God. May I be so Blessed, as to walk in the Light of thy Countenance; O let my Soul be revived with that Light which is sown for the Righteous, and with that Gladness which is Sown for the Upright in Heart. Cause thy Goodness I pray thee to pass before me. O thou who art Good to Israel, even to such as are of a clean Heart, create in me a clean Heart and let me Experience thy Goodness. Let me be satisfied with the goodness of thy House, even of thy Holy Temple and grant that being Planted in the House of the Lord I may Flourish in the Courts of my God; yea let me Flourish like the Palm Tree, and Grow like the Cedar of Lebanon; O let me be like a Tree Planted by the River of Waters, which bringeth forth his Fruit in it's Season grant that my Leaf may not Wither, and whatsoever I let it Prosper. Help me to walk Uprightly, and may I please thee to give me Grace and Glory, and to withhold no good thing from me. Give me Grace to walk Righteously, that so I may dwell on High, and have thee who art the Munition of Rocks for a Place of Defence; that so Bread may be given me, and my Waters may be sure. Let the Sun of Righteousness arise upon me with Healing in his Wings, that so I may go forth and grow up as Calves of the Stall. Give me to find Wisdom, that so I may find Life, and obtain Favour from thee, O Lord. Let me have Grace to keep thy Covenant, and let me experience all the Paths of the Lord to be Goodness and Truth. Enable me to Fear thee, and let thy Secret be with me, and shew me thy Covenant. May my Soul dwell at Ease in thee, and Teach me in the way that I should Chuse. Enable me to trust in thee, and suffer me not to be Desolate. Grant that I may delight my self in thee, and give unto me the Desire of my Heart. Let my Steps be ordered by thee, and Delight in my Way. O thou who takest Pleasure in thy People, even in them who Fear thee

thee, and hope in thy Mercy; let me be such a one in whom thou takest Pleasure. Do not Forsake me, O Lord, for thy Name's sake: Let me be of the Number of those perfect ones, whom thou wilt never cast Away. Let me be so Happy as to have thee the God of Jacob for my continual Help; and as the Mountains are round about Jerusalem, so may it please thee, to be round about me from henceforth, even for ever. Instruct me and keep me as the Apple of thine Eye; yea, be thou a continual Support unto me: O Eternal God let me have thee for my Refuge, and underneath me let thine everlasting Arms be. Be my Strength in a time of Trouble. O thou who preservest the Souls of thy Saints, let me be Preserved for ever: May all things work together for my Good; if any should think Evil against me; let it appear that thou meantst it for Good. Tho' I Fall, yet let me not be utterly cast down; but graciously uphold me with thy Hand. Let my Ways please thee, and make even mine Enemies to be at Peace with me. Give thine Angels a Charge concerning me, to keep me in all my Ways; O let 'em Encamp round about me. O thou who keepest the Feet of thy Saints, suffer not my Feet at any time to be moved, out of the way either of Duty or Comfort. Let my Life be hid with Christ in God, that so when Christ who is my Life shall appear, I may appear with him in Glory. With everlasting Kindness I pray thee have Mercy upon me, and let me be Saved with an everlasting Salvation. Let me have a Sence that my name is Written in the Book of Life, and I shall Rejoyce more than if Spirits were made Subject to me. Let me be made meet for the glorious Inheritance, and in a little time, may it please thee to Bruise Satan under my Feet. I desire to be of the Number of those Sheep to whom thou wilt give Eternal Life, who shall never Perish, and whom no Man shall pluck out of thy Hands. Give me Grace to Serve and Follow thee, that where thou art, I thy Servant may be also; O let me never be separated from the Love of Christ, but may I be more than a Conqueror through

Christ that Loved me. Let me be thine, O Lord of Hosts, in the Day when thou makest up thy Jewels; and whilst I am in this World, let thine Eyes be ever upon me, and thine Ears open to my Cry. May I be of the Number of those whose end is Peace, and of those Righteous ones, who shall be had in everlasting Remembrance. When I leave this World, grant that I may sit together with Christ in Heavenly Places; let me then be a Fellow-Citizen with the Saints, and of the Household of God. Deny me not these Requests, I intreat thee, for the Sake of thy Son who is Worthy, to whom be ascribed everlasting Praises. Amen, Amen.

The Articles of the Creed meditated upon and Pray'd over.

I Believe in God the Father Almighty Maker of Heaven and Earth.

BLESSED Lord, I believe that thou art, for the Heavens declare thy Glory, and the Firmament shews forth thy Handy Works: Thine eternal Power and Godhead are manifest, from the things which I behold. O strengthen my Faith in thine Existence, and enable me to Live as one that firmly believes the same. May I never be so great a Fool as to say in my Heart there is no God, or to Believe there is one, and yet Live as tho' there were none: I believe that thou art the FATHER, in an eminent Sense, the Father of our Lord Jesus Christ, and in an inferiour Sense, the Father of all Created Beings. I Adore thee as the Father of Angels, for when thou didst lay the Foundation of the Earth, those Sons of God Shouted for Joy. I Adore thee likewise as the Father of all Men, since thou hast Created all; and in a particular manner the Father of all True Christians, since these are thy Workmanship, created in Christ Jesus unto good Works, Thou art my Father as I am thy Creature.

ure, O let me be a new Creature, and so be thou a Fa-
ther unto me even in a way of Special Grace. I be-
lieve also that thou art ALMIGHTY. I Adore thee
as one clothed with Strength; yea with thee all things
are Possible, and nothing is too hard for thee. If I speak
of Strength, O Lord, thou art Strong; all other strength
compar'd with thine is not worth speaking of. Grant
therefore I humbly beseech thee, that I may not pro-
voke thee to Jealousy, as tho' I were Stronger than thou:
but let a sense of thy Almighty Power continually in-
fluence me, to Fear and Reverence thee, to Trust in
thee, and Submit unto thee. I believe that thou art
THE MAKER of HEAVEN and EARTH. By
thee, O Lord, were all things Created that are in Hea-
ven and Earth, Visible and Invisible, whether they be An-
gels or Thrones, or Dominions, or Principalities, or Powers:
all things were Created by thee, and for thee. O how
worthy art thou to be Praised by all Creatures: Wor-
thy art thou, O Lord, to receive Glory and Honour
and Power, for thou hast Created all things, and for thy
Pleasure they are and were Created. I will Praise thee,
for I am fearfully and wonderfully made by thee. Thy
Hands have made and fashioned me, O give me an Un-
derstanding that I may learn thy Commandments: Thou
art God, thou hast Made me and not I my self, O give
me to know this, and from a sense hereof, to serve thee
with gladness of Heart all my Days. Enable me to
commit my Soul unto thee in well doing, as unto a Faith-
ful Creator, and Graciously keep what I commit unto
thee till the great Day. Do it I pray thee for thy Son's
sake, to whom, &c.

And in Jesus Christ his only Son our Lord.

Blessed Lord, as I believe in thee, so I believe in thy
Son Jesus Christ my Lord; O help my Unbelief.
I believe Jesus is the Christ, whose coming into the
World thou didst speak of, by the Mouths of all thy Holy
Prophets

Prophets which were since the World began; and Bless thee for fulfilling in him the Promise made to Abraham, that in his Seed all the Families of the Earth should be Blessed; and likewise to Jacob that the Shiloh should come, and to him should the Gathering of the People be. I believe that Jesus is the CHRIST, and Bless thee for Anointing him with the Oyl of Gladness above his Fellows. I heartily assent to his being that Prophet that should come into the World, to his being an High-Priest of Good Things to come, to his being Lord of Lords and King of Kings; O let me have Grace to receive him in all his anointed Offices; to attend to him as my Prophet and Teacher, to confide in him as the Apostle and High-Priest of my Profession, and to Obey him, as my Lord and King. Enable me I beseech thee as I name the Name of Christ to depart from all Iniquity. I believe this same Jesus to be thy ONLY SON, even thy Well-beloved and only begotten Son, who came forth from thee the Father when he came into the World; but his Generation I am not able to declare. O let the supereminent Dignity of this Divine Person, raise in me a high Admiration of his astonishing Love, in his being willing to come down from Heaven, to suffer so many Evil things in this Sinful Miserable World. I believe this same Jesus to be LORD of all, which I confess at this time to the Glory of thee the Father: I believe him to be Lord of Lords, and King of Kings; and do also acknowledge him to be my Lord, both as he has bought me with a Price, and as I have been given up to him in the Ordinance of Baptism: Stir me up, I Beseech thee, and enable me to Obey him as my Lord. Make me Joyful in this my King, and give me Grace to Bow to his Sceptre, which is a Sceptre of Righteousness. Suffer me not to rest in a bare calling him Lord, Lord, since not every one that does so shall enter into the Kingdom of Heaven; but he that does the Will of thee his Father. Grant that as I call Christ Lord, Lord, so I may do the things which he says. Let it never seem evil to me

me, to serve this Lord, who has done and Suffered so much for me; hear and answer for his sake, to whom,
Ec.

Who was Conceived by the Holy Ghost and Born of the Virgin Mary.

Blessed Lord, I Adore thee for the Miraculous Conception and Birth of our Lord Jesus Christ, who was Conceived by the Holy Ghost, and Born of the Virgin Mary. I Adore thee, that since the Children whom thou didst design to Redeem, were partakers of Flesh and Blood, thou didst send thy Son to Partake of the same, by which means he was qualified to set an Example of Holiness and Obedience, to be a Priest Ordained for Men in things pertaining to God, to Dye for Sin, and by that means to Destroy him that had the Power of Death even the Devil. O for ever Blessed be thy Name, that he was made like his Brethren, whereby he was qualified to be a Merciful and Gracious High Priest, for in that he Suffer'd being tempted, he is able to Succour them that are Tempted. Having an High Priest that was in all points Tempted, like as I am, I take boldness to come to the Throne of Grace, O let me find Mercy to Pardon, and Grace to Help in every time of Need.

I Adore and Bless thee, O Lord, for those good Tidings of great Joy, which at that time happened to all People, when in the City of David there was Born a Saviour even Christ the Lord: Glory be unto thee in the Highest, for evidencing so much Good Will to Men here upon Earth. I Adore and Bless thee for the great Honour that was done the Humane Nature, by thy Son's partaking of Flesh and Blood. Lord keep me from acting unworthy the Dignity of this Nature, which thou hast thus Advanced. O that Christ might be Formed in my Heart, since otherwise it will be of no Avail to me that he was Formed in the Womb of the Virgin. As he was Partaker of the Humane Nature, so grant, I pray thee,

thee, that I may become a *Partaker of the Divine Nature*: Let the *Holy Ghost* come upon me and *overshadow* me, that being *Born of the Spirit*, I may *Live to thy Honour and Glory*. As the *Holy Ghost* did *overshadow* a *PURE Virgin*, in the *Birth of Christ*; so grant that my *Heart* being made *Pure*, it may become a proper *Habitation for thy Holy Spirit*. Seeing it has pleas'd thee, O Lord, to raise up for me an *Horn of Salvation* in the *House of thy Servant David*; seeing thou hast thus *Visited and Redeemed* me, grant that being *Saved out of the Hands of my Spiritual Enemies*, I may *Serve thee in Holiness and Fear* all the *Days of my Life*. Grant it for thy *Son's Sake*, to whom, &c.

Suffered under Pontius Pilate was Crucified, Dead and Buried.

Blessed Lord, I Adore and Magnify thy Name, for delivering up thy Son to the Death for me a Vile Offender: Herein, O God, didst thou commend thy Love to Sinners, in that Christ Died for them, that they might be Reconciled to thee by the Death of thy Son. Herein is Love; not that we Sinners Loved thee, but that thou Lovedst us, and sentst thy Son to be the Propitiation for the Sins of the World. Adored be the astonishing Love of Christ my Lord, who hath Loved me and Washed me from my Sins in his own Blood, and by this means has made me to my God a King and a Priest. O the height, and depth, and length, and breadth, of that Love of Christ which passeth knowledge; that great Love wherewith he has Loved me; and which he exprest by becoming Obedient to Death, even that of the Cross. O may I be Reconciled unto thee by the Cross of Christ. Since Christ has appeared to put away Sin by the Sacrifice of Himself, O let all my Sins be put away by vertue of his Attoning Sacrifice. May the Death and Crucifixion of Christ prove Effectual, through thy Grace, to excite in me an Indignation against Sin, and a hearty Love

Love to thee, and thy *Wellbeloved Son*. Since the *Son of God* was once *Crucified* for my Sins, O suffer me not to be *Crucifying him afresh* by living in Sin: But help me in conformity to the *Death of Christ*, to be *Dying Daily to Sin*, and in conformity to his *Crucifixion*, both to be *Crucified to the World*, and also to *Crucify the flesh with its Affections and Lusts*. Enable me ever to *yield Obedience to him*, who was *Obedient to Death*, even *the Death of the Cross for me*, and still to be *Ascribing Glory to him*, for *worthy is the Lamb that was Slain*, to receive *Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*, for he was *Slain*, and hath *redeemed me to God by his Blood*.

I believe that as *Christ was Crucified*, so he was *Buried*; Adored be his great Love for *Humbling himself so far as to descend into the lower parts of the Earth*, whereby he has confirm'd his *Death*, has fulfill'd *Types and Prophecies*, has evidenc'd his *Conformableness* to those whom he came to *Save*, and has *Sweetned the Grave* for all his Followers. O Let a *Sense of Christ's Descending into the Grave*, mind me of my being laid here, and be a means of quickning me in my *Preparations for the same*, that whenever my *Body comes to be committed to the Dust*, my *Soul may be taken to be with Christ in Paradise*. Since my Lord was laid in a *Sepulchre*, let not me, O God, be affrightened at the *Apprehensions of my being laid there too*, but may it prove a *Happy resting Place for me*, till the *Morning of the Resurrection*, when being awakened by the *voice of the Arch Angel, and the Trump of God*, I may go forth to meet my Lord in the *Air*, who tho' he was *Dead, is now Alive, and Lives for evermore*. Grant this for his Sake to whom, &c.

The

The Third Day he rose again from the Dead.

Blessed Lord, I believe that thou didst Raise up Je-
sus from the Dead, whom the Jews Slew and Hanged
 upon a Tree. O strengthen my Faith in this Funda-
 mental Article. I bless thee that thou *didst not leave*
his Soul in Hell, nor suffer thine Holy one to see Corruption;
 but didst declare him to be the Son of God with Pow-
 er by his Resurrection from the Dead: Herein, O Lord,
 didst thou manifest thy great Power, for tho' Christ
 was Crucified through Weakness; yet he Lives by the Pow-
 er of God. I know that my Redeemer Liveth, and I
 bless thee that by raising him from the Dead, thou didst
 both Vindicate his Honour, which a little before had
 been laid in the Dust, and didst also give him an en-
 tire Discharge from all those Sufferings, which for my
 sake he Voluntarily sustained. I bless thee also that
as he was delivered for mine Offences, so he Rose again for
my Justification, and that by his Resurrection all Be-
 lievers have a sure Pledge given them of their own Re-
 surrection, for Christ is Risen and become the First-
 Fruits of them that Slept. I Adore thee for Raising
 Him on the Third Day, and by which means thou giv-
 est an abundant Proof of his being Dead, and for
 deferring it no longer, lest the Faith of his Disciples
 which began to Stagger, should have quite Fail'd.

Stir me up, I pray thee, often to Think and Medi-
 tate upon the Resurrection of Christ from the Dead,
 which is a Doctrine fraught with so much Comfort.
 Help me often with Pleasure to remember that Je-
 sus Christ of the Seed of David was raised up from the
 Dead, no more to Die, or to return to Corruption. Give
 me Grace, both to confess with the Mouth the Lord Jesus
 and also to believe in my Heart, that thou hast raised him
 from the Dead. May I be risen with Christ, and help me
 to set mine Affections on things that are Above. O God
 and Father of my Lord Jesus Christ, according to thine
 abund

abundant Mercy, grant that I may be begotten again unto lively Hope, by the Resurrection of Jesus Christ from the Dead; to an inheritance Incorruptible, Undeiled, and that Fadeth not away. As I have by Baptism been planted into the likeness of his Death; so may I also be planted into the likeness of his Resurrection; and like as Christ was raised up from the Dead, by the Glory of the Father; So help me to walk in newness of Life. O let me be quickened together with Christ; and since Christ tho' he Died for Sin once, yet Liveth and Liveth unto God, grant that I may reckon my self Dead indeed unto Sin, but Alive unto God through my Lord Jesus Christ. Because Christ tho' he was Dead yet now Lives, let me Live also, live a spiritual Life now, and an Eternal Life hereafter; a Life of Grace in this World, and a Life of Glory in the other World. Since Christ being raised from the Dead, Dieth no more, Death hath no more Dominion over him, grant in Conformity hereto, that I being raised from the Death of Sin, may Die no more, let that Death have no more Dominion over me. Seeing Christ is risen, and become the First-fruits of them that Slept, let his Resurrection prove a sure Pledge of a happy and Glorious Resurrection unto me. Give me Grace to be now waiting for thy Son from Heaven, whom thou didst raise from the Dead; And after I have Slept in the Dust of the Earth, O thou who raisedst up the Lord, raise up me also by thy own Power. In the mean while, O God of Peace, who broughst again from the Dead my Lord Jesus, that great Shephard, of the Sheep, through the Blood of the everlasting Covenant, make me perfect in every good Work, to do thy Will, working in me, that which is well pleasing in thy Sight, through Jesus Christ, to whom be Glory for ever and ever, Amen.

He

*He Ascended up into Heaven and Sitteth on the
Right Hand of God the Father Almighty.*

Blessed Lord, I believe that when Christ had shew-
ed himself Alive after his Passion by many infallible
Proofs, he left the World again, and went unto thee his
Father. I bless thee, that as by his Resurrection from the
Dead, so by his Ascension into Heaven, thou didst fur-
ther declare him to be the Son of God with Power. See-
ing he left the World in such an extraordinary Manner,
and went unto thee his Father, I am assured that he came
from thee when he came into the World. I Adore and
Magnify thy Name, for the Glorious and Triumphant
Ascension of the Lord Jesus Christ, that when he As-
cended on High, he led Captivity Captive, and received
Gifts for Men; yea for the Rebellious also, that the Lord
God might dwell among them. I rejoyce that he is gone
unto thee his Father, and is entred into that Joy that was
set before him, when he endured the Cross and despised the
Shame: Seeing for my sake he was willing to be lifted
up upon the Cross, I rejoyce at his now being lift up to
Heaven. I bless thee that I now can come boldly to the
Throne of Grace, seeing I have a great High Priest who
is passed into the Heavens, Jesus the Son of God, upon
whose Advocateship and Intercession Intirely depend
for all the Favours I now Enjoy and hope for. Alas
O Lord, when I consider thine infinite Majesty, and
spotless Purity, together with mine own Meanness and
Vileness, I should not dare to look up to Heaven, and
direct my Prayer to thee there, had I not there Jesus
mine Elder Brother, appearing in thy Presence for me.
But having this High Priest over the House of God, I
presume to draw near to thee, O that thou wouldst help
me now, and at all times to do it with a true Heart in
full assurance of Faith, having my Heart sprinkled from
an evil Conscience, and my Body washed as with pure Wa-
ter. Give me Grace to Believe in him, tho' I neither
have

ave, nor can see him in this World, since he is gone into the Heavens, which do and will receive him until the time of the Restitution of all things. May I be made a partaker of some of those Gifts which Christ received for Men then when he Ascended on high. May the Comforter be given to me, for the sending of whom it was expedient that Christ should go away. Quicken me together with Christ, and make me to sit together with all mine in Heavenly Places in Christ Jesus. Seeing Christ Ascended into Heaven, help me, I intreat thee, often to be Ascending thither in Pious Thoughts, in Devout Meditations, even thither where Christ is gone to prepare a Place for his Followers. O grant me thy Grace whereby I may be preparing my self for this Place, that so I may at last come there where he is to behold the glory which thou hast given him. Seeing Christ is entered into Heaven as my forerunner, quicken my pace in the way to Heaven, and enable me to Run after him.

I believe that Christ being received up into Glory, is now set at the Right Hand of God. Hosannah to this my exalted Redeemer, who tho' he made himself somewhat lower than the Angels, is now advanced Higher, for thou never didst say to any of the Angels, Sit thou on my Right Hand. I rejoyce to think that after all the Toils and Sufferings which he here underwent, he now enjoys an undisturbed Rest and Tranquility in thy Blessed Presence, where there is fulness of Joy, and at thy Right Hand, where there are Rivers of Pleasure for evermore. O give me Grace ever to Serve and Obey this exalted Prince: Stand by me in all my Conflicts with the Powers of Darkness; Enable me to Overcome, and grant that at last I may Sit with Christ on his Throne; as he overcame and is set down with his Father on his Throne. Grant it for his Sake, to whom, &c.

From

*From thence he shall come to Judge the Quick
and the Dead.*

Blessed Lord, I believe that thou hast committed all Judgment to the Son, and that he will at the Last Day come to Judge both the Quick and the Dead: for thou hast appointed a Day, in the which thou wilt Judge the World, by that Man whom thou hast Ordained, whereof thou hast given assurance to all Men, in that thou hast Raised him from the Dead. I bless thee that thou hast given him Authority to execute Judgment because he is the Son of Man. I Adore thee, for investing the Humane Nature of my Blessed Saviour, with the high Office and dignity of Judge of the World, herein Rewarding his Sufferings, and declaring the Equity of thy Judicial Proceedings. I have reason to Thank thee, that I have not a Judge, that cannot be touched with a feeling of my Infirmities, but one who was in all points Tempted like as I am, tho' without Sin. O God, since thou hast appointed one to be my Judge, and one who when he comes to Judge the Earth, will Judge the World with Righteousness, and the People with Truth, make me seriously mindful of the future Judgment, and stir me up to prepare for it. Since the Day is coming when all things shall be Dissolv'd, make me now such a manner of Person as I ought to be, and as I shall then wish I had been. Let a Sense of the future Aweful Account quicken me, to be now often calling my self to Account, yea, O Lord, do thou Search me and Try me, and see what Wicked Way there is in me, and lead me into the Way Everlasting. Give me Grace to avoid all secret Sins, since thou wilt Judge the Secrets of Men by Jesus Christ, and wilt bring every Work into Judgment, with every secret Thing, whether it be Good or whether it be Evil. Enable me also to shun all Idle and Wicked Words, seeing I am told by the Judge himself, that every Idle Word which Men shall speak, they shall give account thereof.

in the Day of Judgment. Help me to abandon all
 evil Works, since in that Day it will be rendred to every
 Man according to his Works. Suffer me no longer to
 walk in the Ways of my Heart, and in the Sight of mine
 Eyes, from a serious Consideration, that for these things
 thou wilt bring me into Judgment. Lord keep me from
 working Iniquity, that so I may not in that great and
 terrible Day, hear thee saying Depart from me. Make
 me circumspect in my whole Behaviour, seeing I am
 to give an account of all the Actions done in the Body.
 God grant that I may behave my self after such a
 Manner in this World, as that I may have boldness in
 the Day of Judgment, when many will hide themselves in
 the Dens, and in the Rocks of the Mountains, and say un-
 to the Mountains and Rocks fall on us, and hide us from
 the Face of him that sitteth upon the Throne, and from the
 Wrath of the Lamb. O may I have an Interest in the
 Judge's Favour: Let me be Engrafted into him, and a-
 side in him, that when he Appears, I may have confidence
 at his coming: Suffer me not to act after the manner of
 those Fool-hardy Creatures, who are continually by
 their Sins provoking him to be their Enemy, who
 ere long is to be their Judge. Seeing every bidden
 thing will be brought to Light, in that Day convince me
 what a foolish thing Hypocrisy is, and give me Grace
 to be sincere in all my Actions, approving my self to
 be an Israelite indeed, in whom there is no Guile. Since
 thou wilt Judge every Man according to his Works, give
 me Grace to pass the time of my Sojourning here in thy
 Fear. Deliver me, I pray thee, from Judging others,
 since every one must give an account of himself to God.
 Stir me up to abound in all acts of Mercy and Charity,
 and also with great Faithfulness and Diligence to em-
 prove my Talents, that so I may give up my Account
 hereafter with Joy and not with Grief. Help me often
 by an Eye of Faith to be looking towards the great Day,
 and grant, I beseech thee, that when the chief Shepherd
 shall appear, I may then receive a Crown of Glory; when
 the

the Sheep come to be separated from the Goats, let me be plac'd amongst the Sheep at his Right Hand, when many will be plac'd at his Left Hand, to whom it will be said, Depart from me ye Cursed into Everlasting Fire. I dread, O Lord, this Sentence above all things; I cannot bear the Thoughts of Departing from thee, the Fountain of Life and Spring of all true Felicity; much less of departing from thee with a Curse into everlasting Fire. O let my whole Spirit, Soul and Body, be preserved Blameless even unto the coming of Christ. Hear and Answer for his sake, to whom, &c.

I believe in the Holy Ghost.

O Holy and Glorious Majesty, I believe in the Holy Ghost whom thou didst send down in his Extraordinary and Miraculous Influence upon the Apostles, and many Primitive Christians, and whom thou hast promised to give with respect to his Ordinary, Special, and Saving Influences, to all that Ask in Truth and Sincerity. Blessed be God for the Signs and Wonders, and divers Miracles and Gifts of the Holy Ghost, with which thou didst bear Witness to the great Salvation; and blessed be thy Name for the Promise, that as Earthly Parents know how to give good Gifts to their Children, so our Heavenly Father will give the Holy Spirit to them that ask him. I Pray thee, O Lord, make me a Partaker of this Heavenly Gift, which I am encouraged to ask at thy Hands, seeing thou hast Promised it to all that are afar off, even to as many as the Lord our God shall call: O Grant that I may not be left destitute hereof, seeing I am inform'd from thy Holy Word, that if any Man have not the Spirit of Christ he is none of his. Breathe upon me therefore, and say, receive the Holy Ghost. Grant that I may be Born again of the Holy Ghost, since otherwise I cannot enter into the Kingdom of Heaven. O merciful Father, save me by the Washing of Regeneration and the renewing of the Holy Ghost.

Let

et me be *Washed and Sanctified by the Spirit of God,*
 well as *Justified in the Name of Jesus.* Let me be
 d by the Spirit, and may I have an *Unction from this*
 oly one, whereby I may know all things Necessary, in
 der to my *Eternal Happiness,* Pour down upon me a
 irit of Grace and Supplication, I know not what to Pray
 as I ought, O let the Spirit it self make *Intercession*
 me with *Groanings that cannot be uttered.* May his
 essed Influences Inspire all my Devotions, and help
 ine Infirmities in the Duty of Prayer. Send the Spirit
 thy Son into my Heart, crying *Abba, Father;* and let
 e have thy Spirit to bear *Witness with my Spirit,* that
 am of the Number of thy Children. I desire, O
 oly Father, that the *Fruit of the Spirit which is in all*
 odness, Righteousness, and Truth, which include Love,
 y, Peace, long Suffering, Gentleness, Faith, Meekness,
 mperance, may appear visibly in my Life and Con-
 fession. Let my Soul be Purified in Obeying the Truth,
 ough the Spirit, unto Charity and unfeigned Love of
 Brethren, and let the Love of God be shed Abroad
 my Heart, through the Holy Ghost, I humbly beseech
 ee. May I be Sealed with the Holy Spirit of Promise,
 d let it be in me the Earnest of a future Glorious In-
 itance, till the redemption of the purchased Possession.
 ve me the Spirit that I may know that Christ dwells in
 e and I in him. O send that Comforter to Abide with
 e, that I may be full of Joy and Comfort through the
 wer of the Holy Ghost. May the Spirit of Jesus and of
 ory rest upon me, and keep me from Grieving this Di-
 ne Guest, and Quenching any of his Heavenly Mo-
 ns. Whilst some are Sowing to the Flesh, from which
 y will Reap Corruption, enable me by thy Grace to be
 wing to the Spirit, that so of the Spirit I may Reap
 fe Everlasting, through Jesus Christ, to whom, &c.

The

*The Holy Catholick Church the Communion of
Saints.*

BLESSED Lord, I believe thou hast a Church in the World, built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, in whom all the Building, fitly fram'd together groweth unto an Holy Temple in the Lord. I Bless thee O Lord, that thou art pleased to gather to thy self Church in this Sinful World, that it pleases thee to call any of the Sons of Fallen Adam to Faith and Holiness in hopes of Eternal Life. Adored be thy Name, the Gospel which was made known to all Nations for the Obedience of Faith, was Mighty through God to the pulling down of Strong Holds, insomuch that multitudes turned from Idols to Serve thee the Living and True God. O Blessed God, who didst at first give some Apostles, and some Prophets, and some Evangelists, and dost still continue to give some Pastors and Teachers, I beseech thee of thy Heavenly Grace, Sanctify all these Gifts given unto Men, for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ. Let there be daily those added to the Church, that shall be Saved; let it still be said of Zion, that this and that Man was Born in her, and may such as are Planted in the House of the Lord still Flourish and bring forth Fruit. Accomplish, I humbly beseech thee, those Prophecies and Promises Recorded in thy Holy Word relating to thy Church. May it please thee Graciously to Enlarge it; Since to this end Christ both Died and Rose and Revived, that he might be Lord both of the Dead and the Living. O let the Kingdoms of this World become the Kingdoms of thy Christ. Let all Kings bow down before him, and all Nations Serve him, and unto him let the gathering of the People be. May it please thee, graciously to remember thy Church; O grave Zion upon the Palms of thy Hands, and let her Walls be continually built up.

ore thee, that she may never have reason to complain,
and say, *the Lord hath forsaken me, and my Lord hath
forgotten me.* May it please thee, to cast a favourable
eye upon it; O look upon *Zion the City of our Solem-*
nity, and let thine Eyes see Jerusalem a quiet Habitati-
on. May it please thee, graciously to Preserve and
Defend thy Church; Let no Enchantment prevail against
Jacob, nor any Divination against Israel: O deliver not
the Soul of thy Turtle Dove unto the Multitude of the
Wicked; Let there be no hurting nor destroying in all thy
holy Mountain, but be thou a Wall of Fire round about
it, and the Glory in the midst of it. May it please
thee, graciously, O Lord, to Support and Comfort
thy Church; O comfort thy Zion, yea comfort all her
best Places. Be pleas'd, O Lord, to afford thy Pre-
sence to, and with her; Be thou in the midst of her,
then she shall not be moved. Evidence, I beseech thee,
thy love to her; Let it appear to all the World, that
the Lord loveth the Gates of Zion more than all the dwell-
ings of Jacob. Let the Church be filled with thy
Glory; O let the Glory of the Lord fill this House of the
living God, and then glorious Things will be spoken of her.
Let thy Church never want faithful Guides and Pa-
stors; O give her Pastors according to thine own Heart,
which may feed the Church, which thy Well-beloved Son
redeem'd with his own Blood. Let thy Church be up-
held by thee throughout all Generations: May it be so
firmly built upon the Rock of Ages, as that the Gates of
Hell may never prevail against her. Let the Church
which Christ loved and gave himself for, be more and
more sanctified and cleans'd, that hereby it may be
made meet to be presented to himself a glorious Church,
without blemish, and without blemish. Hear and answer, for
thy Son's sake, who is the Head of his Body, the Church,
of whom, &c.

Another upon the same Article.

Blessed Lord, thou hast chosen Zion, and desir'd
for thy Habitation; thou art thy Rest for ever, here wilt
thou dwell, for thou hast desired it. I believe thou hast
 a CATHOLICK Church in the World, a Church
 of Universal Extent, and including Persons of
 Sexes, all Ages, all Conditions. In Judah formerly
 wast thou known, and thy Name was great in Israel;
Salem was thy Tabernacle, and thy dwelling Place
 Mount Sion: Thou shewest thy Word unto Jacob, thy
 Statutes and Judgments unto Israel, thou didst not do
 so with any other Nations; but now thou hast taken
 down the enclosure that separated Jews and Gentiles,
 and hast ordered the everlasting Gospel to be preached
 to all Nations: The Hour is now come wherein all the
 Worship thee in Spirit and Truth, shall be accepted
 wherever they may be. Formerly thou hadst a
 respect to the Seed of Abraham thy Servant, but now
 has pleas'd thee to evidence an equal respect to Persons
 of different Nations; now I know there is neither
 Greek nor Jew, Circumcision nor Uncircumcision, Barba-
 rian, Scythian, Bond nor Free. I Bless thee that
 distinction of Nations is now done away by the Gos-
 pel, and I humbly beseech thee, grant that I may be
 a true Living Member of this Mystical Body that
 thus widely extended. May I be a Sheep belonging
 that one Fold and one Shepherd, who graciously
 down his Life for his Sheep. Grant that whereas I have
 been a Stranger and a Forreigner, I may henceforth
 a Fellow-Citizen with the Saints, and of the Household
 Faith: Let me be a living Stone in this Spiritual Build-
 ing, wherein Christ Jesus is the chief Corner Stone.
 Whereas the Church is the Spouse of our Lord Jesus
 Christ, let me be espoused to this blessed Bridegroom
 that so when the Marriage of the Lamb is come, and
 the Wife hath made herself ready, I may be of the happy

number of them, who being call'd to the Marriage Supper of the Lamb, will be glad, and rejoyce, and give Honour unto him.

I believe this Church of thine is a HOLY Society, a Holy Temple, for Christ gave himself for it, that he might sanctify and cleanse it with the washing of Water by the Word; O let me be thus sanctified and cleans'd, that so when this Church is presented hereafter a glorious Church, not having spot, or wrinkle, or any such Thing, I may then be Holy and without Blemish: Lord make me Holy in all manner of Conversation in this World. May I have a pure Heart and clean Hands, that so I may hereafter ascend to the hill of the Lord: Holiness becometh thine House, O Lord, for ever, even thy Church which is thine House; I desire to be of their number, who are called the Holy People, the redeemed of the Lord. O let me be possess'd of that purity of Heart, which is necessary to qualify me for the Beatifick Vision, even the sight and Enjoyment of God another Day. I Bless thee for the Communion of Saints, and that if we walk in the Light we have Fellowship one with another, open with all that in every Place call on the Name of Jesus Christ our Lord; both theirs and ours: O let me have Fellowship with the Father and the Son, and with all saints, even all those who are my Brethren and Companions in Tribulation, and in the Kingdom and Patience of Jesus Christ; and may I be entitl'd to a more intimate share in the World to come. Enable me by thy Grace to act a good part whilst I am a Member of the Church militant, and may I hereafter be admitted a glorious Member of the Church Triumphant; May I, O Lord, come at length to Mount Sion, the City of the living God, Heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the first-born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made Perfect, and Jesus the Mediator of the New Covenant; grant this Jesus the Mediator's sake, to whom with thee

Father and the Holy Ghost, be Honour and Glory
and everlasting Praise. Amen.

The Forgiveness of Sins.

Blessed Lord, thou hast proclaimed thyself the Lord God Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, forgiving Iniquity, Transgression and Sin: Who is a God like unto thee pardoning Iniquity, and passing by the Transgressions of the People. I Adore and Praise thy Name, inasmuch as thou hast not only declar'd thy readiness to forgive in manner of Sin and Blasphemy, but has set before me thy Holy Word, many Examples of thy pardoning many great Sinners, whereby I am encouraged to seek unto thee for Pardon, tho' I have been a Sinner before the Lord exceedingly, even unto thee, who make Sins of a scarlet dye white as Snow, and such as are red like Crimson to be as Wool: When I read how thy pardoning Mercy was extended to Mary Magdalen who had seven Devils, to the Apostle Paul who was a Blasphemer and Persecutor, and to many of the Corinthians, who were Drunkards, Whoremongers and Idolaters, I am encouraged to hope in thy Mercy, tho' I am one of the chief of Sinners: I know, O Lord, that thy Arm is shortened that it cannot Save, and am very sensible that the Blood of Jesus Christ my Lord which cleanseth from Sin, and which cleans'd these polluted Wretches, has not lost any of its Vertue, and therefore I am encouraged to hope, that I may be justified in the Name of Jesus, and wash'd by the Spirit of God, as well as these.

When I consider, O Lord, how Forgiveness is thro' Christ preach'd to fallen Men, when it was not preach'd to fallen Angels; and how many of the vilest of sinful Posterity of Adam are made partakers of it when the Angels that sinned, are reserved in chains of Darkness to the Judgment of the great Day: I see abundant reason to have my Soul lifted up in thy Praise

Oh that I may be interested in this blessed Priviledge,
and so freed from that everlasting Condemnation which
my Sins have justly merited. Lord let my Sins all of
them be covered, impute not Iniquity to me; purge away
all my Transgressions, and cast all my Sins into the depths
of the Sea; I own I deserve not so great a Mercy, but
I pleas'd to blot out my Transgressions for thy own Name
sake; do it for his sake also, who was wounded for my Trans-
gressions, and bruised for mine Iniquities, and whom thou
hast set forth to be a Propitiation through Faith in his
Blood, to declare thy Righteousness for the remission of Sins.
I dread falling into the Hands of thine avenging Justice;
and seeing I must do this, if I am not receiv'd into the
arms of thy pardoning Mercy, O receive me herein-
to: O let the Debt of Punishment, which by my Sins
I have contracted, be graciously remitted, since other-
wise I must be cast into the Prison of Hell, from
whence there is no Redemption. Tho' my Sins are ma-
ny and great, yet they are not too many, too great,
either for thine Infinite Mercy to forgive, or for the
Blood of thy Son to expiate. I return unto thee, O
Lord, from whom I have grievously revolted, O do thou
show Mercy upon me, and unto thee my God, O do thou
abundantly Pardon, who stand in need hereof by reason
of mine abundant Transgressions. Give me Faith in
Christ, that hereby I may be qualified for receiving
the remission of my Sins. Give me Repentance towards
God, that by this means I may also be qualified for
having my Sins blotted out when the Times of refreshing
shall come from the presence of the Lord. Give me, I
say thee, a sense of thy pardoning Mercy; Comfort
me, Comfort me, O Lord, by saying unto me, thine Ini-
quities are forgiven; O satisfy me with thy Loving-kind-
ness, and say unto me, be of good Cheer, thy Sins are for-
given; do it for his sake who gave himself for me, that
he might redeem me from all Iniquity, to whom, &c.

The Resurrection of the Body.

O Lord my God, with thee all Things are possible; thou art the Almighty God, and nothing is too hard for thee to Effect. As thy Power is great so is thy Goodness, which amongst other Things, appears in the Promises of a happy Resurrection to all them that dye in the Lord. I beseech thee, O Lord, strengthen my Faith in this exceeding great and precious Promise, and whatever it may to others, grant that unto me it may never seem a Thing incredible that God should raise the Dead. Let me be entitled to the priviledge of a Happy and Glorious Resurrection: O grant that I may now be rais'd from the Death of Sin; that being interested in this first Resurrection, the second Death may have no Power over me. Stir me up to do Good, that so when the Hour is come, wherein all who are in the Grave, shall hear the Voice of the Son of God and come forth, I may then come forth to the Resurrection of Life. Give me Grace now to be waiting for the Adoption, to wit, the Redemption of the Body, and let me be satisfied when I awake in the Morning of the Resurrection with thy likeness: When the Lord himself shall descend from Heaven with a shout, with the Voice of the Archangel, and the Trump of God, may I be of the happy Number of those dead in Christ, who shall rise first. Give me Grace now, O Lord, to be looking for the Saviour, the Lord Jesus Christ, who shall change my vile Body that it may be fashioned like unto his Glorious Body, according to the working whereby he is able to subdue all Things to himself; and let me now be sealed by the Holy Spirit of God unto the Day of Redemption. O Gracious Father, who raisedst up the Lord, raise me up also by thine own Power, and let the Body which is now sown in Corruption, be raised in Incorruption; the Body which is now sown in Dishonour, be raised in Glory; the Body which is now sown in weakness, let it be rais'd in Power; the

Body which is now sown a Natural Body, let it be rais'd
 Spiritual Body: Give me Grace in pursuance of so
 glorious a Hope, not to suffer Sin to reign in my Mor-
 tal Body, nor to yield its Members as instruments of Un-
 righteousness unto Sin. Enable me by thy Grace to pre-
 serve and keep it pure, and undefiled, as the Temple
 of the Holy Ghost, that so after this Temple has been de-
 stroyed by Death, it may be rais'd up again after a Glo-
 rious manner, and made to shine like the Sun in the
 firmament. When the time comes, O Blessed Lord,
 that they that sleep in the dust of the Earth shall be judg-
 ed, grant that I may awake and sing; and when Christ
 who is my Life shall appear, O let me appear with him
 in Glory. Hear and answer, for the sake of him who
 is the Resurrection and the Life, and who has promis'd
 all his Followers, that because he lives, they shall live al-
 so; to whom with thee, O Father, and the Holy
 Ghost, be Honour and Glory, and Everlasting Praise.
 Amen.

The Life Everlasting.

As it respects the future Misery.

Blessed Lord, I believe there is an Everlasting Life
 after this short Life is ended, wherein the Wick-
 ed shall be punished, and the Righteous rewarded; O
 strengthen my Faith herein. It is owing to thy great
 mercy, O Lord, that I am not there, where there is weep-
 ing and wailing, and gnashing of Teeth; where the Worm
 does not, and where the Fire is not quenched. I have a-
 bundant reason, as long as I live, to Bless and Praise
 thee, that I am not already cast into the lake of Fire
 and Brimstone, where I should be everlastingly Tormen-
 ted, and have no rest Day nor Night, when I consider
 how I have by my Sins provok't thee to send me into
 this Misery; I must say, it is of thy Mercies, O
 Lord, that I am not consum'd, even because thy Compassi-

ons fail not. I Bless thee, O Lord, with my whole Soul, that thou hast keep my Feet hitherto from falling into the bottomless Pit, even the pit of Hell; O for the sake of him who came to deliver me from the Wrath to come, be pleas'd still to keep me: Stir me up to flee from the Wrath to come, and enable me, I beseech thee, to escape the Damnation of Hell; that Damnation which Eye hath not seen, nor Ear heard of, so as that it should enter into any Man's Heart to have an adequate Conception of, but which God hath prepared for them that hate him. Lord whatever thou dost, grant that my Lot may not be with the Devil and his Angels; with the Fearful, and Unbelieving, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, who have their part in the lake which burneth with Fire and Brimstone, and the smoke of whose Torment ascendeth up Day and Night. Lord! Who knows the Power of thine Anger, or who is able to abide the fierceness thereof; for my part I do not, I cannot. It makes my very Flesh to tremble, and my Bones to quake, even to think of that Misery which is prepar'd for Sinners in another World; how unable am I then to endure it, I cannot dwell with devouring Fire, with everlasting Burnings; the good Lord of his great Mercy in Christ Jesus, grant that I never may. I know, O Lord, thou hast in thy Word threatned Sinners with everlasting Torments, a Punishment very shocking to my Thoughts, but when I consider how thou hast threatned this, with a design that Sinners by this means might be stirred up to avoid it, for thou hast no delight in the Death and Misery of thy Creatures. I cannot but earnestly implore thy Grace, whereby I may be kept from that broad Way that leads to all this Misery. O suffer me not to forget thee, O Lord, lest Justice and Judgment take hold of me, and there be none to deliver. Preserve me by thy Grace from all those Sins, for the sake whereof the Wrath of God cometh upon the Children of Disobedience. Deliver me from

doing

doing those Things that are worthy of Death, that I may not by this means be treasuring up to myself Wrath against the Day of Wrath. Help me still to bear in mind that the Pleasures of Sin are but for a Season, and that they are not fit to be compar'd with those lasting pangs and sorrows, those unmixt, durable, and everlasting Torments which will succeed in their room. Make me willing, O Lord, to pluck out a right Eye, and to cut off my right Hand, rather than hereafter to be cast into Hell fire; yea rather than run the risque of such inconceivable Misery, may I be content to suffer the loss of all Things in this World, and to undergo the fiery Tryal, knowing this to be abundantly easier. Grant these things for thy Son's sake, in whom thou hast declar'd thyself well pleas'd, to whom, &c.

Everlasting Life,

As it respects Eternal Happiness.

Blessed Lord, I believe that as the Wicked shall hereafter go away into everlasting Punishment, so the righteous shall go into Life Eternal. I Bless thee that Life and Immortality which were but darkly discover'd before, are now brought to light by the Gospel, and that it pleases thee herein to invite such as I am to lay hold on Eternal life: Eternal Thanks be unto thee, that instead of pointing me unto Wrath, as thou very justly might'st, thou art pleas'd to call such a sinful Wretch as I am to glory and Honour; I beseech thee, O Lord, stir me up to obey this call, and be pleas'd to give me a meetness for Eternal Happiness. May I belong to that little flock, to whom it is thy good Pleasure to give a Heavenly Kingdom. Let me be begotten again unto a lively Hope of an Inheritance incorruptible, undefiled, and that fadeth not away, that so I may in this World be rejoicing in the Hope of the Glory that is to be revealed at the Revelation of Jesus Christ. Happy are they, O God, who dwell

in thy House above, where they are perfect in Holiness, freed from all Temptation to Sin, and put even out of a possibility of ever transgressing thy Holy Laws; where there is no more Death, neither Sorrow nor crying, nor any more Pain; where there is Light without any Darkness, Joy without any Sorrow, Pleasure without any Pain, a perfect Calm without the least Storm; where they behold thy blessed Face, enjoy thy blissful Presence, and in thy Light see a Glorious Light: O create in me desires and longings after this fulness of Joy, a holy Thirst after those Rivers of transporting Pleasures, which are at thy right Hand for evermore. Prepare me by thy Grace for a Place in those Glorious Mansions, which Jesus is gone to prepare for his Followers, that where he is I may be, there to behold the Glory which thou hast given him. Make me a sincere Lover of thy blessed Self, since it hath not entred into the Hearts of Men to conceive, what great and glorious Things thou hast prepared for them that Love thee. Stir me up to follow after Righteousness, since I am inform'd out of thy Word, that the Righteous shall shine forth as the Sun in the Kingdom of the Father. Make me pure in Heart, that so I may come to see thee my God. Lord, help me to work Good, that so I may be entitl'd to Glory, Honour, and Peace another Day. Enable me with sincerity and perseverance to do thy holy Will, that so I may abide for ever; abide for ever there, where I shall Hunger no more, nor Thirst any more, where the Sun shall not light upon me any more with its scorching Heat, but where the Lamb which is in the midst of the Throne shall feed me, and lead me unto living Fountains of Water. Strengthen me, I beseech thee to do thy Commandments, and give me a right to the Tree of Life which is in the Paradise of God, even the holy City, the new Jerusalem, where there is no Night nor any need either of the light of the Candle or of the Sun, but where thou, O Lord, givest a glorious Light. Now I see through a Glass darkly, O where

shall I come to see thee Face to Face: I now know but in part, O when shall I know even as I am known: I now dwell in a Vale of Tears, O when shall I arrive there, where all Tears shall be wip't away from mine Eyes: I now too often, through the strength of in-dwelling Corruption, and the imperfection of my Graces, find thy Service arduous and difficult; O when shall I be admitted into thy Temple above, there to serve thee with a constant overflowing Joy through everlasting Ages: I now too often feel melancholy eclipses of thy Love, O when shall I come to be for ever with thee there, where I shall be always irradiated with Light and Joy; grant that I may in thy due time for thy Son's sake, to whom, &c.

A Prayer for the grace of Faith.

GRACIOUS and Merciful Lord God, it is thy Commandment that I believe the Gospel, and that I believe on the Name of thy Son Jesus Christ; but it is my Sin and Folly that I am so slow of Heart to believe. I bewail it, O God, that an evil Heart of unbelief, has so much, and so often caused me to depart from thee the living God: There is at the best a great deal lacking in my Faith; it is very apt to fail, and I am prone to stagger through Unbelief, notwithstanding all the evidence that has pleas'd thee to afford me whereupon to ground my Faith; I deserve to be condemn'd already because of my Unbelief, and to be sent into the lake of Fire and Brimstone, into which all unbelievers are cast, but I beseech thee, O Lord, to have Mercy upon me; O may it please thee to cure me of my Unbelief, and since Faith is thy Gift and of thy Operation, be pleas'd to give it to me, to work in in me: Give me both to believe in thee, and also in thy Son Jesus Christ. Thou hast in great love to Mankind given thy Son to die, that whosoever believeth in him might not Perish but have everlasting Life; O enable me to believe in him, that so I may not perish but have

have everlasting Life. Thou hast ordered the Gospel to be written that Men might believe that Jesus is the Christ the Son of God, and that believing they might have Life through his Name; grant, I beseech thee, that I may believe that Jesus is the Christ the Son of God, that so I may have Life through his Name. O give me to believe in the Lord Jesus Christ with a Faith that will be counted unto me for Righteousness, and may the Life which I now live in the Flesh, be a Life of Faith in the Son of God, who loved me, and gave himself for me. Let Christ dwell in my Heart through Faith, and may I be wise unto Salvation through Faith which is in Christ Jesus. Enable me so to receive Christ, and to believe on his Name, that I may receive the remission of Sins, and have Power given me to become one of the Sons of God. Give me that Faith which will evidence me to be born of God, and whereby being justified, I may have Peace with thee through my Lord Jesus Christ. May I have that Faith, without which I can neither please thee nor profit by thy Word, which is of a precious Nature, and which will render Christ precious to me; which works by Love, and without which nothing will avail me. Enable me to fight the good fight of Faith, and may I be kept by the Power of God through this Divine Grace unto Salvation. May I through the Power of thy Grace be endow'd with such a Faith as will purify my Heart, as will enable me to beat back the fiery darts of Satan, and overcome the World; such a Faith as will prevent my dying the second Death, as will keep me from fainting in a Day of Adversity, and be a means of producing in me Joy unspeakable and full of Glory. Give me that Faith, I pray thee, which is the substance of Things not seen, and the evidence of Things hoped for. Let me be strong in Faith, whereby I may give Glory to thee the Lord my God. Implant in my Soul that belief of the Truth, through which it is that thou chusest Persons to Salvation. Grant that I may be a Fellower of them, who through Faith and Patience inherit the Promises; and may I believe to the saving of my Soul, holding

holding Faith and a good Conscience, till I come to that blessed World where Faith will be turn'd into Vision. Fulfil unto me, O Lord, these desires, for the sake of my Son Jesus Christ my Lord and Saviour. Amen.

The Perfections of the Divine Nature, Meditated upon and Pray'd over.

Blessed Lord, I Adore thee as a Spirit, Infinite, Eternal, Unchangeable in thy Being, Wisdom, Power, Holiness, Justice, Goodness and Truth. Thou who are my Father in Heaven art perfect, and hast all Perfections in that degree, that it is impossible for any searching to find out God, to find out thee the Almighty unto Perfection. Thine, O Lord, is the Greatness and the Power, and the Glory, and the Victory, and the Majesty; Thou art very great, thou art clothed with Honour and Majesty. Who can make known the Glorious Majesty of thy Kingdom, and the greatness of thine Excellency? O Lord, thy Name is excellent, yea it is exalted above all blessing and Praise; And as thou hast all Perfections in thy Nature, so the Work of thee, O Lord, is perfect, and all thy ways are Judgment; thy Law is perfect, and all thy Precepts concerning all Things are right. I bewail it that I have cast this perfect Law of thine behind my back, and that I have hated to be reformed; and that I do so very little resemble, nay, that I am so very unlike thee in thy moral Perfections, wherein thou hast set thyself before me as a Pattern to imitate, requiring me to be perfect, as thou my Father in Heaven art perfect: Thou art good, but I am evil, thou art pure and Holy, but I am a filthy Creature, a polluted Worm, that have drunk up Iniquity like Water; thou art Merciful, but I am backward to show Mercy; thou art a God of Truth and Faithfulness; that I have evidenced myself to be one in whom there is little or no Faith; thou art Just and Righteous, so Just, so righteous, that in thee no Unrighteousness can be, but I am

am unjust and unrighteous, for I have not given unto thee the Glory that is due unto thy Name; instead thereof, I have robbed thee of that Service and Obedience which I owe thee. O God, I humbly beseech thee, be Merciful to me, for the sake of him who is the brightness of thy Glory, and the express Image of thy Person; for his sake grant that I may be renewed after thy Image who hast created me. Enable me to put on the new Man, which after God is created in Righteousness and true Holiness: Let me be made by thy Grace a partaker of the Divine Nature; give me Grace to be a follower of thee as a dear Child; stir me up to a vigorous and zealous Imitation of thee in thy moral and imitable Perfections: O make me perfect as thou my Father in Heaven art perfect, Holy as thou art Holy. Grant that by now being made a partaker of thy Holiness, I may be qualified for partaking of the Inheritance with the Saints in Light; Let me be thus like thee in this World, that by this means I may be fitted and dispos'd for seeing thee as thou art in the next World. Hear and answer for thy Son's sake, to whom be Honour and Glory, and Everlasting Praise. Amen.

The Unity of God.

BLessed Lord, Thou art God, there is none besides thee; before thee there was no God formed, neither shall there be any after thee: All the Gods of the People are Idols, which by Nature are no Gods; they cannot do Evil, neither is it in them to do good, for I know that an Idol is nothing in the World, and that a graven Image is profitable for nothing, and that there is none other God but one, even thy blessed Self. I Adore thee at this time as the one only living and true God, O give me Grace always to do so; Tho' there be that are called Gods, whether in Heaven or in Earth, yet grant that I may acknowledge but one God, even thee the Father, of whom are all Things: Whereas other Lords besides thee have had Dominion over

me, yet henceforth, I pray thee, let me make mention of thy Name only. Since there is no other God but thee alone, give me Grace to Worship and serve thee only. Keep me, O God, from Idolatry of all kinds; prevent me from ever bowing down to Idols or graven Images; suffer me not to be guilty of Spiritual Idolatry; grant that I may not belong to the number of them whose God is their Belly, and who mind earthly Things: Enable me by thy Grace to mortifie all Covetousness, which is Idolatry. Since there is none besides thee, O may I ever seek for a happiness in thee alone: Whom have I Heaven but thee, and there is none upon Earth that I desire besides, or in comparison of thee. Since thou art God alone, suffer not any Thing to be a partner or rival with thee in my affections; give me Grace to love thee the Lord my God with all my Heart, and with all my Soul, and with all my Mind. Since thou art the one God that made me and others, deliver me from dealing Treacherously against my Neighbour, and let the Unity of thy Nature, be ever a prevailing Argument, influencing me to keep the Unity of the Spirit in the Bond of Peace. Hear and answer, for the sake of the one Lord Jesus Christ, to whom, &c.

The Spirituality of God.

Blessed Lord, I Adore thee as a Glorious Spirit that hast neither Flesh nor Bones; thou art an Invisible Being, whom no Man hath seen nor can see. Since thou art a Glorious Spirit, suffer me not to entertain any gross debasing Conceptions of thee; grant that I may neither think thee altogether such a one as myself, or ever represent thee by the likeness of any Thing that is in Heaven above or the Earth beneath. Since thou art a Spirit, give me Grace to Worship thee in Spirit and in Truth, to serve thee with the Spirit of my Mind; suffer me not to put thee off with a Bodily, but enable me to yield thee a reasonable Service. Convince me that the Kingdom

dom of God does not consist in Meats and Drinks, in a Carnal Ceremonious Worship, but in Righteousness, Peace, and Joy in the Holy Ghost; and enable me to follow after these Things. Let the consideration of thy being a Spirit, influence me to a due regard for my Soul, which in this respect is made after thine Image: O suffer me not to despise and hate that part of myself, wherein I resemble thee, and which by consequence is my best part. Stir me up to a due care about that Spirit within me, which quickly will return to thee, even then when this Body of mine shall return to the Dust from whence it came. Cleanse thou me, O Lord, from all filthiness of Spirit, and let my Heart be washed from all Wickedness: May my Soul be adorned with all the Graces of thy Holy Spirit, that as it resembles thee with respect to the Spirituality of its Nature, so it may likewise resemble thee as to thy moral Perfections. Since thou art a Spirit, thou hast it in thy Power to bestow upon me and others Spiritual Favours; Lord Bless me, I beseech thee, with Spiritual Blessings in heavenly Places in Christ Jesus. Give me Wisdom which is better than Gold; Let me have a good Understanding in the fear of the Lord; May my Heart be established with thy Heavenly Grace; root more and more out of me a Carnal Mind, which is enmity against God, and grant that I may be Spiritually minded, which to be is Life and Peace. O let every Day some cubit be added to my Spiritual stature in Christ Jesus. Grant these Things I beseech thee, for his sake who is Worthy, to whom, &c.

The Eternity of God.

Blessed Lord, before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World, even from Everlasting to Everlasting thou art God; thou art without Beginning, and thou remainest for ever. Thy goings forth have been from Everlasting, and thy Years are

throughout all Generations. O let the consideration of thy Eternity, effectually engage me to repent of my sins, lest I should come to be the Object of Eternal Wrath; for since thou livest for ever, I know, O Lord, thou canst Punish for ever: Thou Lord endurest for ever, whereas the Heavens and the Earth these shall perish, yea they shall wax old like a Garment, and as a Vesture shalt thou change them and they shall be changed. O then let mine Affections be removed from these perishing Things, and fixt upon thee who art an Eternal Object, the same throughout Eternal Ages. Since thou art from everlasting to Everlasting the same God, enable me to trust in thee at all times; may the Eternal God be my Refuge, and underneath me let thine Everlasting Arms be my support. Grant I beseech thee, that I may cease from trusting in man whose breath is in his Nostrils; deliver me from trusting my trust in Princes, whose breath goeth forth, who turn to the Earth, and in that very Day their Thoughts perish; and enable me to trust in thee the Everlasting God, whose Goodness endureth for ever, and in whom is everlasting Strength. Since thou art the living God, and livest for ever, the Immortal and Everlasting King, thou art able to make happy for ever by conferring eternal Life; enable me therefore to serve thee Faithfully in hopes hereof, and grant, I humbly beseech thee, that whenever the earthly House of my Tabernacle shall be dissolved, I may have a building of God, an House made with Hands, Eternal in the Heavens, where I may for ever see and enjoy thee who art the Everlasting God, Immortal, Invisible, the only Wise God. Grant it for thy Son's sake, to whom, &c.

• *The Immensity of God.*

Blessed Lord, Thou fillest all in all; the Heaven of Heavens cannot contain thee: Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? I ascend up into Heaven thou art there, if I make my Bed

Bed in Hell thou art there, if I take the Wings of the Morning and dwell in the uttermost part of the Sea, even there shall thy Hand lead me, and thy Right-hand shall hold me. Seeing then, O Lord, I am always in thy Presence, and cannot any where get out of it, let a lively Sense hereof strike an Awe upon me, and deter me from Sin. Give me Grace, wherever I am to see thee before mine Eyes, to stand in Awe of thy Glorious Majesty, and not to dare to do what may be offensive to the Eyes of thy Glory. Since thou understandst my Thoughts, do thou by thy Grace give a check to those Thoughts of Foolishness which are Sin; keep me from devising Mischief in my Heart, which is naked and open before thee, or in my Bed-chamber, where thou art present with me: Seeing it is impossible for me to hide myself in any secret Place where thou dost not see, let me never be so foolish as to Sin from the fond hopes of hiding myself from thee; let every Place in this respect appear dreadful to me, since God is in the Place; since the darkness hideth not from thee, but the Night shineth as the Day, and the darkness and light are both alike to thee; O give me Grace to abandon all Works of Darkness. I am always in the Presence of thee who art my Judge, and at whose Bar I must shortly stand, O suffer me not then to be so impudent as to break thy Laws before thy Face. Let a Sense, O God, of thy continual Presence with me, inspire me with Strength and Courage, with Zeal and Fidelity in thy Service: Let a sense hereof, also strengthen my Confidence in thee in a time of Trouble, and at such a time be thou found a present help to me: Thou art God both of the Hills and also of the Valleys; thou art a God at Hand, and thou art a God afar off, and seeing thou art so, enable me at all times and in all Places to make thee my Refuge and my Strength. O do it, I intreat thee, for thy Son's sake, to whom, &c.

The Knowledge of God.

O Lord, I Adore thee as a God of Knowledge, thou art perfect in Knowledge, and knowest all Things; my Knowledge is self-derived and void of any mistake, for thou art the Father of Lights in whom is no darkness at all, yea thy Understanding is Infinite: Known unto thee, O God, are all thy Works from the beginning of the World; neither is there any Creature that is not manifest in thy sight, but all Things are naked and open to thine Eyes with whom I have to do. O that a sense of thy all comprehensive Knowledge might fill my Soul with a high Reverence for thy Majesty, and an humble sense of mine own Ignorance.

I Adore thee as a God that knowest all the Actions of the Children of Men; thine Eyes are upon the Ways of Man, and thou seeest all his goings; yea thou ponderest all Man's goings and weighest them in a Balance: Enable me, I beseech thee, to take heed to my Ways, seeing by thee all Actions are weighed: Stir me up to keep thy Precepts and thy Testimonies, since all my Ways are before thee.

I Adore thee as a God that know'st the Hearts of the Children of Men; Thou Lord searchest all Hearts, and understandest all the Imaginations of the Thoughts. Hell and Destruction are before thee, how much more the Hearts of the Children of Men; and seeing they are so, convince me by thy Grace of the great folly of Hypocrisy, of the folly of honouring thee with my Lips when my Heart is far from thee. O let not me be of the Number of those who paint themselves beautiful without, when inwardly they are full of rottenness and uncleanness. Since my Heart is known to thee, help me to cleanse it from all Wickedness, to keep it with all Diligence, and whatever I do in Religion, to do it heartily as unto the Lord. Since thou searchest all Hearts, and understandest all the Imaginations of the Thoughts, do thou give me Grace to know thee the God of my Father, and to serve

serve thee with a perfect Heart and with a willing Mind; enable me at all times to *Worship thee in Spirit and in Truth*, not as pleasing Men but thee my God, who searchest the Hearts and tryest the Reins, even to give every Man according to his Waies. Seeing thou alone, O God, knowest the Heart, grant that I may never so far invade thy Prerogative, and step into thy Throne, as to take upon me to Judge another Man's Heart: I must own it to thy Praise, that it is matter of Comfort to me, that the Hearts of the Wicked are seen by thee; Thou knowest the Thoughts of Men that they are Vanity, and thou canst easily bring their Counsel to nought, yea, thou canst make their devices of none Effect; Lord hide me from the secret Counsel of the Wicked, from the Insurrection of the Workers of Iniquity, who prepare themselves that they may shoot in secret at the perfect Man. I Adore thee finally as a God, that fore-knowest whatever Events are to come to pass; enable me, I pray thee, therefore to cast all my Cares upon thee, and to commit myself unto thee in Well doing. Grant these Things for thy Son's sake, to whom, &c.

The Wisdom of God.

Blessed God, Thou art wise in Heart, thy Thoughts are very deep; thou art mighty in Wisdom, wonderful in Counsel, excellent in Working: Thou didst possess Wisdom in the beginning of thy Way, before thy Works of old; while as yet thou hadst not made the Earth, nor the Fields, nor the highest part of the dust of the World. Blessed be thy Name, O God, for ever, for Wisdom and Might are thine, yea, thou art the only Wise God; thou only art Originally and Independently so, for thou givest Wisdom to the Wise, yet none has been thy Counsellor, neither has any first given unto thee: Thou only art Eminently and Transcendently so; the greatest Wisdom of the Creature is nothing in opposition to thine, for thou takest the Wise in their own Craftiness.

ness, and there is no *Wisdom*, nor *Understanding*, nor
Counsel against thee: The greatest *Wisdom* is nothing
in comparison of thine, thou knowest the *Thoughts* of the
Wise that they are vain, yea the *Glorious Angels* thou
chargest with folly. Seeing then thou art the only *Wise*
God, to whom but to thee, O Lord, should I go for
Wisdom, and hereto I am encouraged from thy Holy
Word, which says, if any Man lack *Wisdom* let him
ask it of God, who gives *Liberally* and upbraids not: I
must own that I lack *Wisdom*, and thank thee for this
encouraging Word; O let me be posselt of this *Gift*
which comes down from above. Give unto me the *Spirit*
of *Wisdom* and *Revelation* in the *Knowledge* of thy Self.
Make me *Wise* to that which is good. Implant in me
that fear of the Lord which is *Wisdom*, and grant that I
may depart from *Evil* which is *Understanding*. A good
Understanding have all they that do thy *Commandments*.
O give me to evidence myself posselt of this good *Un-*
derstanding by doing thy *Commandments*. Seeing thou
art the only *Wise God*, may I never be so vain as to
Glory in any *Wisdom* of my own, for if I have any, I
have nothing but what I have received from thee, the
Fountain of Wisdom, the place of *Understanding*; and I
should prove myself to be a great Fool, if I did not
own the *Foolishness* of thee my God to be wiser than Man.
Seeing thou art the only *Wise God*, God grant that I
may acknowledge thee in all my *Ways*, commit my way un-
to thee, and never lean to my own *Understanding*: Let
me not be like those who trust to the *Strength* and *Wis-*
dom of Men, but look not to the Holy One of Israel, nor
seek to thee the Lord tho' thou also art *Wise*. Seeing thou
art so *Transcendently Wise*, may I never be so *Foo-*
lish, either as to prescribe to thy *Providence* in any
case, or in any case to censure the *Proceedings* there-
of. Help me with respect to such *Providences* which
are dark and mysterious, to cry out in the *Language*
of the Apostle, O the depth of the *Riches*, both of the
Wisdom and *Knowledge* of God; how unsearchable are thy
Judg-

Judgments, and thy Ways past finding out. O Lord, beseech thee, keep me from murmuring against thee, or desponding under any events of Providence, since thou art infinitely Wise, and knowst how to bring the greatest Good out of the greatest Evil. Seeing thou art the Father of Lights, enlighten and so direct me in doubtful Cases, as that I may herein see my Way clear before me: When I am in doubt as to the steering of my Course, O guide me in the Way that I should choose. Seeing thou art Infinitely Wise, convince me how great folly it must be to disobey any commands of thine, which must needs have the signatures of Wisdom upon them, as proceeding from thee. Grant these Things, for the sake of him who is the Wisdom and Power of God to the Salvation of such as believe. Now to the only Wise God, be Honour and Glory for ever and ever. Amen.

The Wisdom of God appearing in the Creation of the World.

O Lord, how manifold are thy Works, in Wisdom hast thou made them all: The Eternal Wisdom, as well as the Eternal Power of thee my God, is understood by the Things which are made. I Adore thy Wisdom in thy Works as Unsearchable and past finding out: Though a Wise Man seek to find out thy Work from the beginning to the end, he shall not be able to do it. O Lord, thou hast established the World by thy Wisdom, and stretched forth the Heavens by thy Understanding: The Heavens declare thy Glory, and the Firmament shews forth thy handiworks; Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge. I Adore thy Wisdom, particularly in the Creation of Man, who is the chief of the Ways of God, and upon Earth has not his like. I am fearfully and wonderfully made by thee, marvellous are thy Works, and that my Soul knoweth right well. I Adore thy Wisdom, appearing in the usefulness and convenience

ent contrivance of every part of Man's Body, and also particularly in that part wherein he excels the Beasts that perish. I Adore thy Wisdom, also, in that excellent Provision which thou hast made in this lower World for his Use and Delight. *Who can declare thy Works, O Lord, who can shew forth thy Praise? Who hast made all Things so exactly in Number, Weight, and Measure. Thy Works are great, O help me to seek them out, and to have Pleasure therein.* Grant that I may still be enquiring after thee my Maker, who givest Songs in the Night, who teachest me more than the Beasts of the Earth; and makest me wiser than the Fowls of Heaven. Let thy Wisdom manifested in the Creation, engage me to trust in thee for all needful supplies in this World.

Suffer me not to disquiet myself by taking anxious Thought for Life, what I shall Eat, or what I shall Drink, or wherewithal I shall be Cloathed, since the Life is more than Meat, and the Body than Raiment. Grant this for thy Son's sake, to whom, &c.

The Wisdom of God appearing in Redemption.

Blessed God, as the Heavens declare thy Glory, so much more does the Redemption of sinful Man. How manifold is thy Wisdom, O God, according to the Eternal Purpose which thou hast purposed in Christ Jesus my Lord. I Adore thee for that Redemption which I and others have in him, according to the Riches of thy Grace wherein thou hast abounded towards us Sinners in all Wisdom and Prudence: Herein thou hast discovered Wisdom, well worthy the Knowledge of those Principalities and Powers that are in Heavenly Places: I can never adore thee enough for the fitness, the expediency, the Excellency of those means us'd for Man's Recovery. I Bless thee for the Word's being made Flesh; by which means he was qualified both to be a Prophet to teach Ignorant, and a Priest to Atone for guilty

guilty Creatures. I Bleſs thee for the exemplary Holineſs of his Life, and the Miracles he wrought in confirmation of his Doctrine, both excellently ſubſervient to promote Holineſs amongſt Men. I Adore thee for ſending thy own Son in the likeſneſs of ſinful Fleſh, by which means thou didſt condemn Sin in the Fleſh, and for delivering him up unto Death, by which means thou didſt deſtroy him that had the Power of Death, even the Devil who ſought his Death. Thou didſt permit him to carry on his deſign, and ſo didſt ſnare him in the Work of his own Hands; adored be thine Infinite Wiſdom. I Adore thee for declaring Chriſt to be the Son of God with Power, by raiſing him from the Dead, and for ſeating him at thine own Right-hand, where he ever lives interceding for Tranſgreſſors, and by which means both I and others have a ſure Pledge given us of Everlaſting Happineſs. Since the Goſpel has revealed thy wiſe Diſpenſation for the Salvation of Sinners, grant, I beſeech thee, that I may have more Wiſdom than to reject the Counſel of God againſt myſelf. Suffer me not to frustrate thy kind End, for the carrying on whereof thou haſt uſ'd ſuch excellent Means. Since the Son of God was manifeſted to take away Sin, O grant that I may not live in it. Since he dy'd the Juſt for the Unjuſt to bring me to God, O that by his Death I might be brought home to thee my God, and no more wander from thee in the intricate Ways of Sin and Error as I have done. Let not the Croſs of Chriſt wherein the hidden Wiſdom of God ſhines forth appear Fooliſhneſs to me, as it does to them that Periſh; neither do thou ſuffer me to tread under Foot the Son of God, and count the Blood of the Everlaſting Covenant an unholy Thing. Let not, I humbly beſeech thee, the God of this World ſo blind mine Eyes, as to hinder the Light of the Glorious Goſpel of Jeſus Chriſt from ſhining unto me. O let him not, for his ſake, who is both the Power of God, and the Wiſdom of God, to whom, &c.

The Holiness of God.

HOLY, Holy, Holy art thou, O Lord of Hosts. Thou art Glorious in Holiness; The most Holy. Thou purst to trust in thy Saints, and the Heavens are not clean in thy sight. Thou art remov'd at an Infinite distance from all Sin; far be it from thee, O God, that thou shouldst do Wickedness or commit Iniquity: Thou canst not be tempted of Evil, neither temptest thou any Man. Thou art Pure, and every Word of thine is so; Holy and Reverend also is thy Name: Thou art Holy in all thy Ways and in all thy Works; Thy Law is Holy, and thy Commandments are Holy, Just and Good. I Adore and Worship thee, O thou Holy One of Israel. Whenever I reflect upon the spotless Purity of thy Nature, I see reason, great reason, for Self-abasement, because I am a sinful polluted Worm; by which means I am unlike, yea contrary to thee in that which is the beauty and glory of all thy Perfections. God be merciful unto me, and let a sense of thy Holiness both engage me to loath myself for my great sinfulness, and also stir me up to follow after Holiness for the time to come. As thou who hast called me art Holy, grant that I may be Holy in all manner of Conversation; seeing thou art Holy, thou canst make me so; put me therefore, I beseech thee, the new Man, which after God is created in Righteousness and true Holiness; sanctify me in Body, Soul, and Spirit, and let me be preserved blameless to thy Heavenly Kingdom. Seeing thou art a God that hath pleasure in wickedness, neither shall evil dwell with thee, deliver me, I beseech thee, from taking pleasure in Wickedness, and let not evil dwell in my Heart; since thou hatest all the Workers of Iniquity, give me Grace to hate all the works of Iniquity. Let a sense of thy Holiness effectually engage me, ever to wash mine Hands in Innocency when I compass thine Altar. Let a sense hereof engage me to honour those that

are partakers of thy Holiness, as being more excellent Persons than their Neighbours, how mean soever they may be in the Eyes of the World. Let a sense hereof keep me from charging any of my Sins upon thee, and saying when I am tempted to Sin, I am tempted of God. Let a sense hereof likewise restrain me from working Wickedness, lest thou shouldest say unto me another Day, depart from me I know you not. Grant this, I beseech thee, for the sake of thy Holy Child Jesus, who was a Lamb without Spot and Blemish; to whom with thee and the Holy Ghost, be Honour and Glory, and everlasting Praise. Amen.

The Justice of God.

O Lord, God of Israel, thou art Righteous, Righteousness, O Lord, belongeth unto thee. There is no Iniquity with thee, nor accepting of Persons, nor taking of Gifts: It is impossible for thee either to pervert Justice or Judgment; For the Work of a man wilt thou render unto him, and cause every Man to find according to his Ways. Thy Judgment, O Lord, is a Righteous Judgment, since those only wilt thou condemn hereafter, who commit those Things as render them worthy of Death, and thou wilt distribute Judgment in such Equity, as that in the Day of Judgment it will be more tolerable for some Sinners than for others. Thou art a being of impartial Justice, who without respect of Persons wilt Judge every Man according to his Work; and seeing thou wilt, enable me, I beseech thee, to pass the Time of my Sojourning here in thy Fear; do it that so I may have confidence in that Day, when the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Band of man, and every Freeman, shall hide themselves in the dens and in the Rocks of the Mountains. Seeing thou art a Just and Righteous God, let this engage me to stand in Awe of thee, and prevent my abuse of thy mildness.

milder Attributes of Goodness and Mercy. • Let a sense of thy Justice and Righteousness, keep me from condemning thee, with respect to any of thy Proceedings in the Government of the World. Let a sense of this thy Perfection, suppress all complaint and murmuring, however it may please thee to deal with me; whatever Afflictions and Sufferings I meet with, I have abundant reason to say, *thou art Just in all that is brought upon me, for thou hast done right, but I have done wickedly.* Stir me up also, O God, to the imitation of this thy Perfection; make me so Just and Righteous as not to rob thee of that Honour and Service which is thy due, and help me to follow after Righteousness with all Men, even to do Justice and Judgment, which is more acceptable to thee, O Lord, than Sacrifices. And finally, by thy Heavenly Grace, help me to labour abundantly in thy Service, seeing thou art not unrighteous to forget any labour of Love. Grant this, I pray thee, for thy Son's sake, to whom, &c.

The Truth and Faithfulness of God.

O Lord God, Thou art God, and thy Words be true: Thou art abundant in Goodness and Truth; all thy Paths, O Lord, are Mercy and Truth, Just and True are thy Ways thou King of Saints: Thy Truth endureth to Generations, yea thou keepest it for ever; thou art the strength of Israel, and wilt not lye, nay it is impossible for thee to lye, whatever thou hast said thou wilt do, whatever thou hast spoken thou wilt make good. Thou art the faithful God, which keepest Covenant and Truth. Seeing thou art art a God of Truth, grant that I may fully believe all the declarations contain'd in thy Holy Word, which is the Word of Truth, yea, which is Truth. May I not by refusing to believe thee, make thee the God of Truth a liar, but enable me by receiving Testimony contain'd in thy Holy Word, to set to Seal that thou art True, Since thou art the God of

Truth, grant that I may not bless myself, saying, I shall have Peace, tho' I walk in the Imaginations of my Heart, because thou hast in thy Word sworn, that such shall not enter into thy rest. Since thou art a God of Truth and Faithfulness, enable me firmly to believe all the Promises contain'd in thy Word, and to take heed lest a Promise being left of entering into thy Rest, I should come short of it. Help me to hold fast the Profession of my Faith without wavering, seeing thou art Faithful who hast promised. Let a sense of thy Faithfulness evermore influence me to place an unshaken Trust in thee; Into thy Hands I commit my Spirit, O Lord God of Truth. Give me such a firm hope in thee, and in all thy Promises, as may prevent my Soul from being too much cast down and disquieted within me. Enable me agreeably to thy Promises, to be waiting for the blessed Hope of Eternal Life. Stir me up to an imitation of thee in thy Truth and Faithfulness; grant that putting away Lying, I may speak the Truth to my Neighbour, and in all my Dealings with Men may I be found faithful. Make me also true and faithful in all my Transactions with thee; may I ever be mindful of the Covenant of my God for thy Son's sake, who is the Amen, the true and faithful Witness.

The Goodness of God.

O Lord, thou art Good and dost Good, yea thou art abundant in Goodness and Truth; Thy Goodness is very diffusive, and of an unlimited Extent, thou art good to all, and thy tender Mercies are over all thy Works; as good as that thou causest thy Sun to rise, and thy Rain to fall upon the Just and upon the Unjust; thou art kind to the Thankful and the Evil: Thy goodness does constantly flow, for it endures continually. It is unparalleled for there is none good as thou art; it is preventing, for thou preventest all Creatures with the Blessings of it; it is inexpressible, O how great is thy Goodness; it is Rich

and overflowing, *for the Earth is full of thy Goodness,*
 O Lord: Thou givest to all *Liberally and upbraidest not,*
 thou daily loadest me and others with thy Benefits. I
 am not able to reckon up the particular instances of thy
 Goodness; should I go about to Number those which
 have been shewn me, I should find 'em more in Num-
 ber than the Hairs of my Head. O let a sense of thy
 great Goodness fill my Heart with the Love of thee, the
 Lord my God: O let it make me afraid to offend thee.
 Grant that I may fear thee and thy Goodness, and suffer
 me not by dissipating the Riches of it, to treasure up to my
 self Wrath against the Day of Wrath. Let thy Good-
 ness stir me up to bring forth Fruits meet for Repentance,
 and may I not be so Foolish as to requite thee so ill as I
 have done. O let a sense of thy goodness melt me in-
 to Tears of godly Sorrow for my manifold Sins; thou
 hast been good to me, who have been evil and unthank-
 ful; and tho' I have been an Enemy to thee, yet when
 I have hunger'd thou hast Fed me; when I have thirsted
 thou hast given me Drink, thus heaping as it were Coals of
 Fire on my Head, on purpose to melt me into Repen-
 tance, and to overcome my Evil with Good; O that thy
 matchless goodness towards me, might be attended
 with this happy effect. Let a sense of this Glorious
 Attribute, influence me to walk worthy of thee unto all
 Well-pleasing, being fruitful in every good Work. O
 that the consideration of the great Things which thou
 hast done for me, might influence me to fear thee the
 Lord, and to serve thee in Truth with all my Heart. Thou
 hast evidenced thy goodness not a little in those Laws
 which thou hast given me, since they all have a natu-
 ral tendency to promote my good; O gracious Maje-
 sty, farther evidence thy Goodness to me, by writing
 them upon my Heart. Let a sense of this thy Perfecti-
 on render me patient and easy in every State; since I
 have received so much good at thy Hands, I may very
 well be content to receive Evil also, especially since thou
 evidencest thy Goodness to me, even in sending evil
 D 3 upon

upon me, for thou dost not chasten me for thy Pleasure, but for my profit. Stir me up, O my God, I beseech thee, to an imitation of this thy Glorious Perfection; let there be a principle of real Goodness in me, and quicken me to evidence the same by doing good to all, but especially to the Household of Faith. O evidence thy Goodness by returning a Gracious answer to these my Requests, for thy Son's sake. &c.

The Mercy of God.

O Lord God, thou art Gracious and Merciful: Unto thee, O Lord, belongeth Mercy: Thou art the Father of Mercies and Rich herein: Thou art plenteous in Mercy and delightest herein: Thy Mercies, O Lord, are of Universal Extent, and Everlasting duration; They are over all thy Works, and they endure for ever, they fail not: Great, O Lord, has been thy Mercy towards me. In thy manifold Mercies thou hast not forsaken me a vile sinful Wretch, but hast notwithstanding my manifold Sins, continu'd to crown me with thy loving Kindness and tender Mercies. Thy Mercy, O Lord, is in the Heavens, but blessed be thy Name it is not confin'd to them, for the Earth also is full thereof too. It is not possible for me, O Lord, to set forth the greatness, or by Words to express the sounding of thy Bowels, and of thy Mercies. I Adore thee, O Lord, for thy preventing, forbearing, comforting, relieving, and pardoning Mercy, and Oh let me still be made more and more a partaker of the same. Have Mercy upon me, O Lord, according to the multitude of thy tender Mercies, blot out my Transgressions. Hitherto I must own that it is of the Lord's mercies that I am not consumed, because thy Compassions have not failed; O let 'em not fail for the time to come. O that a sense of thy great Mercies might dissolve me into Tears for my Disobedience to thee; make me penitent for my Sins against Mercies; that thou hast shewed Favour to me, yet have I not been influenced

fluenced hereby to *learn Righteousness*, as I should have been. Stir me up I humbly beseech thee, to an imitation of this glorious Perfection of thine; O may I be *Merciful as thou my Father in Heaven art Merciful*; Let a sense of thy past Mercy towards me, make me ready to shew Mercy to others, by which means I shall still be entitled to thy Mercy, since thou hast said, *Blessed are the Merciful for they shall obtain Mercy*. Put on me, I beseech thee, *bowels of Mercy*, and grant that I may ever follow after Mercy, that so I may find Life. Since, O God, thou takest Pleasure in them that hope in thy Mercy, grant, I beseech thee, that I may never so far dishonour thee as to despair of it; deliver me also from presuming so far upon thy Mercy as to Sin, that Grace may abound, lest I by this means provoke thee that formedst me, to have no Mercy on me. Hear and answer for thy Mercy's sake, in Christ Jesus.

The Patience of God.

O Lord, thou art *Merciful and Gracious, Long-suffering, and slow to Anger*: This is evident from thy preventing daily with the Blessings of Goodness, such who have, and still continue to provoke thee to turn them into Hell. I cannot but admire thy Patience, when I consider how quickly, how easily thou couldst have avenged thyself of thy Adversary, and be avenged of thine Enemies. How backward art thou, O Lord, to whet thy glittering Sword, and how much space dost thou give wherein to repent. I Adore thee for those illustrious instances of thy patience upon record in thy Word; thy Long-suffering did wait in the Days of Noah upon a World of ungodly Sinners, for the space of an Hundred and Twenty Years: For the space of Forty Years didst thou suffer the manners of the Israelites in the Wilderness; yea, so backward art thou to acts of Vengeance, that I am inform'd from thy Word, thou wouldst not go up in the midst of provoking Israel, lest by their

Iniquities thou shouldst have been provoked to consume them in the Way; and afterwards, when thou wast about to give up Ephraim, and to deliver Israel, thy Heart was turned within thee, and thy repentings were kindled together: But I need not go so far back to find examples of thy Patience, to mention to thy Praise, when I myself am such a monument of thy forbearing Goodness. Thou hast been Long-suffering to me-ward, not willing that I should perish, but that I should come to Repentance; O grant that I may not, as I have done, despise the Riches of thy Goodness, and Forbearance, and Long-suffering, but let this thy Goodness to me lead me to Repentance. Suffer me not to do after the manner of some, who because Sentence against their evil Works is not executed speedily, therefore they have their Hearts fully set in them to do Evil. Help me, I intreat thee, to account thy Long-suffering Salvation, and grant that I may improve the space given me by means of it, in working out my Salvation. Thou hast waited to be Gracious, and hast come many Years seeking Fruit but hast found either none, or next none; O suffer me not by continuing, to abuse thy Patience, to provoke thee to curse me down, as one that cumbers the Ground; grant that henceforth I may have my Fruit unto Holiness, and let the end be Everlasting Life. Stir me up to an imitation of this Glorious Perfection of thine, to which it is that I am indebted for my being on this side Hell: Since thou art slow to Wrath, O grant that I may not exalt folly, by being hasty in Spirit; Thou art slow to Wrath, and thereby dost evidence thy great Power over thy Self; make me slow to Wrath, by which means I shall evidence myself to be of great Understanding, and better than the Mighty. Hear and answer, for thy Son's sake, &c.

The Power of God.

O Lord, thou art strong and mighty; thou art mighty in Strength, thou art excellent in Power; who is like unto thee, with whom there is Everlasting Strength. The Things which are impossible with Men are possible with thee, yea, there is nothing too hard for thee. Thou art the Lord God Omnipotent; Thou art Almighty, and canst do all Things. Seeing, O Lord, thou art possessor of such Infinite, such matchless Power, grant, I humbly beseech thee, that I may not by my Sins provoke thee to jealousy, as tho' I were stronger than thou. O suffer me not to be so Fool-hardy, as to stretch out my Hand against God, and strengthen myself against thee the Almighty. Seeing thou art great in Power, and wilt not acquit the Wicked, deliver me, I beseech thee, from doing wickedly. Grant that I may not by forsaking thee, provoke thee to exert thy Power and Wrath against me, for who knows the power of thine Anger? Instead of fearing them who onely can kill the Body, give me Grace to fear thee who art able to cast Soul and Body into Hell. Since thou art the Almighty, give me Grace to walk before thee and to be perfect. Since thou art able to do for me exceedingly above what I can either ask or think, help me to put my Trust and Confidence entirely in thee. O strengthen my Trust in thee, since in thee the Lord Jehovah is Everlasting Strength; and do thou, who madest the Heaven and the Earth bless me. O thou mighty one of Israel, thou art greater than all, and since thou art, I would commit the keeping of my Soul unto thee. O let not the Enemies of my Soul's Welfare pluck it out of thy Hands. Whilst I live, let thy Power be engag'd in my defence; let it support me in my dying Agonies, and after Death, be pleas'd to evidence thy mighty Power in raising my Body out of the Grave, and fashioning it like unto Christ's Glorious Body; do it for his sake, who is the Resurrection and the Life, to whom, &c.

The Sovereign Dominion and Glory of God.

O Lord, thou art Lord of all; Lord of Lords, and King of Kings; Thou art the most high God, Possessor of Heaven and Earth. The World is thine, and the fulness thereof. Thine is the Kingdom, O Lord, and thou art exalted as Head above All: All Things serve thee. I Adore thee, O thou King Eternal, for thy Dominion is an Everlasting Dominion, and thy Kingdom is from Generation to Generation, and thou dost according to thy Will in the Armies of Heaven, and amongst the Inhabitants of the Earth. Since thy Dominion is so Sovereign and uncontroul'd, grant me Grace, O Lord, that I may not be so unrighteous, as in any case to dispute thy Will: However the Potsherds may strive with the Potsherds of the Earth, yet suffer not me to strive with thee my Maker. Convince me, O Lord, how indecent a Thing it is to reply against God in any case, or for the Thing formed to say unto him that formed it, why hast thou made me thus. However it may please thee to afflict and chasten me, let a Sense of thy Sovereign Dominion strike me dumb, and keep me from opening my Mouth in a way of complaint. However it may please thee to deal with me, may it ever be the Language of my Soul, it is the Lord, let him do with me what seemeth good unto him. Enable me by thy Grace to imitate my Blessed Saviour, who said, not as I will, but as thou wilt, when yet he appear'd desirous to have the Cup pass from him. Thy Dominion gives thee a right to rule me, and therefore as a Son honoureth his Father, and a Servant his Master, so give me Grace to honour thee as my Father, and to fear thee as my Master: Let a Sense of thy Dominion convince me of the unrighteousness of with-holding Obedience from thee. I Adore thee, O Lord, as the King of Glory; thou art cloath'd with Majesty and Honour, the whole Earth is full of thy Glory. O thou Glorious King Eternal, help me

me to give unto thee the Glory due unto thy Name, let my Mouth ever shew forth thy Praises, for worthy art thou to receive Honour, and Glory, and Praise. Grant that whether I eat or drink, or whatever else I do, I may do it to thy Glory: Now I know thee to be God, enable me to glorifie thee as God. Suffer me never to give thy Glory to another, nor thy Praise to graven Images. O Lord, I beseech thee, may my Light so shine before Men, that they seeing my good Works, may be induc't hereby to Glorifie thee my Father who art in Heaven. Grant this, for thy Son's sake, to whom be Glory in the Churches throughout all Ages. Amen.

The Lord's Prayer pray'd over.

Our Father which art in Heaven.

O Lord, I Adore thee as *the Father of all*, since thou hast created all. When I consider this Relation, I blush at my Carriage and Behaviour towards thee; I am thy Child, thou hast nourished me and brought me up, and yet have I rebelled against thee. If the Disobedient Son under the Law was counted worthy to be stoned to Death, of how much sorer Punishment must I be thought worthy, who have been disobedient to thee my Father in Heaven; but as thou art my Father, so art thou the Father of Mercies, I pray thee therefore to forgive my past Disobedience and Undutifulness. I Adore thee, O Lord, as for being the Father of all, so for being the Father of some in a way of special Grace. Israel once was thy Son, even thy firstborn, thou wast their Father that bought 'em, thou didst make and establish 'em; but now to as many as receive thy Son Jesus, be they of what Nation or Condition soever, thou givest Power to become the Sons of God, even to as many as believe on his Name, being born not of the Will of Men, but of the Will of God. O let me have

have Power to become a Son of thine; make me a partaker of the Spirit of Adoption, whereby I may be enabled to cry *Abba Father*. As a Son honoureth his Father, so give me Grace to Honour thee: Help me to Obey thee my heavenly Father, and when at any time thou mayst correct me, to be in Subjection to thee, the Father of Spirits, that so I may live. Enable me, O God, to do Righteousness, since in this thy Children are Manifest; and the Children of the Devil, whosoever doth not Righteousness is not of thee: Grant, I pray thee, that I may not call thee Father, and at the same time evidence the Devil to be my Father by doing his Lusts. Help me to walk before thee as a dear Child, and like as a Father pities his Children, so do thou pity me. Let it never seem a light Thing to me to be thy Child by Adoption, and help me to walk worthy so Glorious a Relation. Take me under thy fatherly Care and Protection; give unto me those good Things which I may ask; with-hold no good Thing from me in this World, and let me have the Inheritance of Son's in the other: O let it be my Father's good Pleasure to give me a Kingdom at last. I Adore thee, O Lord, as **OUR** Father, the Father of my Lord Jesus Christ, and my Father; how astonishing is his Goodness, that he is not ashamed to call such as me Brethren. I Adore thee as the common Father of all Men, and the special Father of all true Believers: O let this Relation wherein I stand to others, influence me to Love and Pray for others; help me to testify my Love to all, by doing good to all Men, but more especially to the Saints, by doing good to them that are of the Household of Faith: Stir me up by thy Grace to make Supplications, Prayers, and Intercessions for all Men, especially for all Saints. I Adore thee as our Father in Heaven; thou fillest Heaven and Earth with thy Presence, but in Heaven thou art peculiarly present after a Glorious Manner; thou hast prepared thy Throne in Heaven, thy Kingdom ruleth over all: I know from hence that thou art able to grant me whatsoever I ask or stand in need of; for seeing thou art in
Heaven,

Heaven, thou dost, and canst do whatever thou plearest. Look down from thy Holy Habitation, for thy Son's sake, who is gone into the Heavens, where he intercedes for Transgressors, and Bless me: Let a Sense of thy Glorious Residence in the Heavens, excite in me a reverential Awe of thy Majesty, when at any time I address unto thee; seeing thou art in Heaven, and I upon Earth, grant that I may not be rash with my Mouth, neither let my Heart be hasty to utter any Thing before thee: Since thou art in the Heavens, O let my Heart be lifted up thither whenever I pray unto thee, and help me at such times to lay aside all Terrene and Earthly Thoughts. Whenever I direct my Prayers unto thee, enable me thus to look up: Since thou art in Heaven, thou hast it in thy Power to confer upon thy Servants heavenly Benedictions; O let me be blest with Spiritual Blessings in heavenly Places in Christ Jesus, and grant unto me a meetness for Heaven. Since thou art in Heaven, O help me to seek the Kingdom of Heaven in the first Place, as knowing that it is best for me to be there where thou art, where thou art to be seen and enjoy'd. Give me Grace to be still aspiring after that Blessed Region, where thou unveil'st thy Glorious Perfections; where thou art to be seen Face to Face. O do it for thy Son's sake, through whom it is that thou art my Father, and through whom it is that I am embolden'd to look up towards Heaven, thy Glorious Habitation, to whom be Everlasting Praises. Amen.

Hallowed be thy Name.

O Lord, my Lord, *how excellent is thy Name in all the Earth; thou hast a Name above every Name, and art far exalted above all Blessing and Praise: No Addition can be made to thine Essential Glory, but since there may to thy Manifestative Glory, Father in Heaven glorify thy Name. O let thy Glorious Perfections be display'd in the Earth. Whatever robs thee of the*

the *Glory due to thy Name*, root it out of the *Earth*, and let whatever tends to thy *Glory* be advanc't. O let the *knowledge of the Lord cover the Earth*, even as the *Waters cover the Sea*; let thy *Way be known upon Earth*, and thy *saving Health amongst all Nations*: Let thy *World have a free Course and be Glorified*: Cause thy *Goodness to pass before thy People*, and thus do thou shew them thy *Glory*: Save thy *People for thy Name's sake*, that thy *Power may thus be known*: Get thee *Glory upon thy Proud implacable Enemies and all their Hosts*; Let all the *Churches of Christ prove Trees of Righteousness that thou mayst be Glorified*: Enable me and others to *Glorifie thee in our Thoughts, in our Words, and in our Actions*: I am thy *Creature, formed by thee and for thee*, O let me be for a *Praise, and for a Name, and for a Glory to thee the Lord my God*; The *Heavens declare thy Glory, and the Firmament shews forth thy Praise*; Lord grant that I may not be silent, but stir me up to a speak aloud of thy *Praise, and to declare the Honour of thy Majesty*: I esteem it a great *Favour* that thou hast made me capable of *Glorifying thee*, O let not this *Capacity be afforded me in vain*. Give me *Grace to prefer thy Glory above all Things*. Grant that I may at all times entertain high and honourable *Thoughts of thee, and not dishonour thee, by thinking thee to be altogether such a one as myself*: May I never dishonour thee by taking thy *Name in vain*, but stir me up, and enable me by offering *Praise to glorifie thee*. Help me to be *Fruitful in all those Works of Righteousness, which are through Jesus Christ to the Glory and Praise of thee my God*. May I be enabled to *Glorifie thee by bearing much Fruit*; and Oh that my *Works may so shine before Men, that they seeing 'em, may be brought to Glorifie thee my Father who art in Heaven*. Grant these *Things for thy Son's sake, to whom be Everlasting Praises. Amen.*

Thy

Thy Kingdom come.

O Lord, thou Reignst King for ever and ever, and thy Kingdom rules over all; thou art King of Kings, and Lord of Lords: All Creatures both in Heaven, Earth, and Hell, are subject unto thee. Thou hast set up also a Kingdom of Grace amongst Men, and thou hast a Kingdom of Glory, to which thou adjudgest all the faithful Subjects of this Kingdom of Grace. Let this Kingdom of Grace come with Power: Grant that Satan's Kingdom which is opposite to it may be destroyed. Let the Prince of this World be cast out; grant that this Prince of the Power of the Air, may cease to work in the Hearts of the Children of Disobedience: Let Satan fall as Lightning from Heaven, even thus let thine Enemy perish, O Lord; let the Lord rebuke Satan, even the Lord that hath chosen Jerusalem rebuke him. Let his Power be broke in the World, and let all those Plots which he forms against thy Servants, have a miscarrying Womb and dry Breasts. I humbly desire, O Lord, that Satan may not Reign in my Heart, and lead me Captive at his Will; O let me by the Power of thy Grace, be effectually turned from the Power of Satan, to serve thee the Living and True God: Help me evermore so to resist this Enemy of my Soul, as that he may flee from me, and do thou in thy own due time bruise Satan under my Feet. Let the Kingdom of Grace, O Lord, be advanced; let Christ be enthron'd in my Heart, and may every Thought be brought into Captivity to his Blessed Yoke: Let the Laws of the Blessed Redeemer be written in my Heart, and may the Kingdom of God, which consists in Righteousness, Peace, and Joy in the Holy Ghost, come with Power into my Soul: I pray not for myself only in this Respect, but I pray for others too. O let the Prophecies and Promises relating to Christ's Kingdom in the World be fulfill'd and accomplish'd. May the Kingdoms of the World become the Kingdoms

doms of our Lord and his Christ, and let him Reign for ever and ever: Of the increase of his Government and Peace let there be no end; O let the Zeal of the Lord of Hosts perform this. Let the Sun of Righteousness arise with healing in his Wings, upon those that sit in Darknes. Let the Mountain of the Lord's House be established upon the top of the Mountains, and let all Nations flow thereto. Let the Gospel run and be Glorified, and wherever it is, let it be powerful through God, to the pulling down of Satan's strong holds, and to the erecting the Redeemer's Throne in the Heart: O let it come with Power, and such a demonstration of the Spirit, as that it may make its way into the Heart. Bless all the Ministers and Members of the Church of Christ, and cause thy Face to shine upon them for the Lord's sake. May it please thee, O Lord, to grant that the Kingdom of Glory may be hastened: O let me be an Heir of it, prepar'd, and made meet for it, and may I have an abundant Entrance ministered to me into it. I desire also that the Number of the Heirs of Salvation may be encreased, and when the Number of thine Elect is accomplished, let the end be hastened, and that time come, when the Son of God shall appear to be glorified in his Saints, and admir'd in all them that believe. Hear and answer for his sake, to whom with thee, O Father, and the Holy Ghost, be Honour and Glory, and Everlasting Praise.

Thy Will be done on Earth as it is in Heaven.

BLessed Lord, who *Workest* all Things according to the Counsel of thy own Will; I Adore thee, both upon the account of the Will of thy Providence, and also upon the account of the Will of thy Precept. May it please thee to give Grace to me and others, to submit to the former, saying, as thy Servant of old did, let the Lord do with us what seemeth good unto him. Stir up me and others, to a ready compliance with the latter, even that good and acceptable Will of thine, contain'd in thy Holy Word.

Word. Enlighten me, and others, with the Knowledge hereof, that by this means we may discern what is the good, and perfect, and acceptable Will of God; open thou our Eyes that we may see what is contain'd in thy Law and Gospel; may we be fill'd with the Knowledge of thy Will in all Wisdom and Spiritual Understanding: And since Knowledge is in order to Practice, may it please thee by the Power of thy Grace, to excite me and others to, and assist us in the doing of thy Holy Will; encline our Hearts to keep all thy Commandments, and to walk before thee in Truth. Seeing this is thy Will, even our Sanctification, let me and others be sanctified throughout, in Body, Soul, and Spirit. Seeing this is thy Will in Christ Jesus, that in every Thing we give Thanks, help us thus to shew our gratitude for Mercies receiv'd. Seeing it is also the Will of God, that with well-doing we put to silence the ignorance of foolish Men, do thou enable us to have our Conversation honest in the World. Father in Heaven, thou hast Inhabitants of the upper World who do thy Will, and it is my desire, that thy Will may not only be done here upon Earth, but that the doing of it here upon Earth, may as to its manner, resemble the doing of it in Heaven. Give Grace to me and others here upon Earth, in imitation of the Holy Angels, to do thy Commandments, hearkning to the Voice of thy Will, and to follow the Lamb whithersoever he goeth.

The holy Angels, those swift-winged Creatures, they fly to do thy Will, and to execute thy Pleasure; give Grace to me and others in conformity to 'em, to yield thee a ready and chearful Obedience, not to consult with Flesh and Blood, but to serve thee with gladness of Heart. The Glorious Angels shew their Reverence and Humility, by veiling their Faces in thy Presence, by falling down before thee, and by casting their Crowns before thy Throne, when they Worship thee that livest for ever; enable me, and others, I humbly beseech thee, in conformity to these blessed Beings, at all times to walk humbly with thee.

thee, and to fear before thee; but more especially at such times when we come into thy Presence. Give me and others Grace, O Lord, to condescend to Men of low Degree, in imitation of the Holy Angels, who Minister to Creatures of an inferiour Rank: These blessed Creatures are Ardent and Zealous in doing thy Will, for thou makest thine Angels Spirits, and thy Ministers a flame of Fire; O grant that I and others here below, may be Zealous herein, that we may keep thy Precepts diligently, and be fervent in Spirit serving the Lord. The holy Angels serve thee Day and Night, and never grow weary of thy Service, O keep me, and other of thy Servants here upon Earth, from fainting in thy Service; and may we have Grace to keep thy Precepts always, even to the End: O that thy Servants here upon Earth, did more resemble their Fellow-servants in Heaven. Since Christ is come to reconcile all Things to himself, whether they be Things in Heaven, or Things in Earth; and since from him the whole Family in Heaven and Earth is called, I desire that that part of the Family which is here upon Earth, may be more conformed to that part of it which is in Heaven: I desire earnestly that I may, that so being like the Angels now in doing thy holy Will, I may be made equal to 'em hereafter, in enjoying thy blissful and glorious Presence. I desire it for thy Son's sake, to whom,
 &c.

Give us this Day our daily Bread.

O Lord, thou, even thou alone, hast made Heaven, even the Heaven of Heavens with all their Hosts, the Earth and all Things therein, the Seas and all that is therein, and thou preservest them all, and the Host of Heaven worshippeth thee: It is thou that givest Rain upon the Earth, and sendst Waters upon the Fields; It is thou that givest Rain from Heaven and fruitful Seasons, whereby thou fillest our Hearts with Food and Gladness: Thou causest

seest the Grass to grow for the Cattle, and Herb for the Service of Man, and thus bringest Food out of the Earth. As I own thy general care of all Creatures, so I own thy particular care of me; whatever outward Blessing I enjoy, I own it is given me from above: I acknowledge, O Lord, and Bless thee for it, that thou hast such a regard for the Body, and for this would I seek unto thee, humbly beseeching thee, O Lord, that thou wouldst give me Day by Day my daily Bread; let me of thy great Goodness have those necessities and conveniencies of Life, which thou seest fit for me: Do thou fix the bounds of my Habitation as thou seest convenient. Since thou art my Life, and the length of my Days, give me such a measure of Health and Strength as thou seest fit. Grant that I may not be slothful in the business of my Calling, and give me Success therein, if it be thy holy Will: Seeing it is in vain for me, without thy Blessing, to rise up early and to sit up late, and to eat the Bread of carefulness, be pleas'd of thy great Goodness to bless my Endeavours, and all that I set my Hands unto, prospering the Work of my Hands unto me. It is thou, O Lord, who givest Power to get Wealth, this is what I don't pray for, I only desire, if it be thy holy Will, that I may be kept from those extreams of a Prosperous and adverse Condition, which would be dangerous Temptations to Sin. Give me neither Poverty nor Riches, feed me with Food convenient for me, lest I be full and deny thee, and say, who is the Lord; or lest I be Poor and Steal, and take thy Name in vain. Since that every Man should Eat and Drink, and enjoy the good of all his Labour, it is the gift of God; let it of thy great Goodness be given to me, to Eat and Drink, and enjoy the good of my Labour. I own, O Lord, that Man doth not live by Bread only, but by every Word that proceedeth out of the Mouth of the Lord doth Man live; give thy good Creatures therefore which I enjoy, Virtue to support and nourish me. May it please thee, O Lord, to command thy Loving kindness to me in the Day
time,

time, and in the Night do thou cause me to lie down and Sleep, and make me to dwell in Safety: If thou wilt be with me, O Lord, and keep me in the Way that I go, and wilt give me Bread to eat, and Raiment to put on, so that I come to my heavenly Father's House in Peace, then shalt thou, O Lord, be my God. Give me, if it be thy holy Will, each Day my daily Bread; and since my Saviour has enjoyn'd me daily to ask this at thy Hands, free me by thy Grace from an anxious taking Thought about to Morrow, and make me sensible of my continual, my daily dependance upon thee. I desire these Temporal Favours, not only for myself but for others too; O let the Earth yield its Increase, and let God, even our own God, bless us; bless us, I beseech thee, and make us Plenteous in the Fruit of our ground, and give us the Staff of Bread to strengthen our Hearts. Stir up me and others, to a right and Charitable use of all the external Blessings of thy Providence; do it, I beseech thee, O Lord, for his sake who is the Bread of Life, that is come down from Heaven, and which giveth Life to the World, for whom I bless thee, to whom, &c.

Forgive us our Debts, as we forgive our Debtors.
vid. 10th. Article of the Apostles's Creed.

O Lord, thou art my Creator, Preserver, and Benefactor, to whom I owe a Debt of Duty and Obedience, which since I have fail'd to pay, I have contracted a Debt of Punishment, which I must acknowledge myself unable to pay: I cannot say unto thee, have Patience with me and I will pay thee all; alas, if thou enter into Judgment with me, and demand this Debt at my Hands I am undone; I beseech thee therefore, O Lord, for thy Son's sake, forgive me this Debt; blot it out of the Book of thy Remembrance, O thou who blottest out the Transgressions of thy People for thy Names sake. Since, O Lord, thou hast made my forgiving others necessary, in order to my receiving Forgiveness from thee

I beseech thee, help me by thy Grace to forgive Men
 their Trepasses. O give me Grace to forbear and forgive all
 those with whom I may have a quarrel: Instead of aveng-
 ing myself, grant that I may give place to Wrath; since
 thou hast called me hereto, help me to be pitiful and
 courteous, not rendering evil for evil, nor railing for rail-
 ing, but contrariwise Blessing, that so I may inherit a Bles-
 sing; keep me from saying to any that may have in-
 jur'd or offended me, I will do so to him as he hath done
 unto me, I will render unto the Man according to his
 Works. Cloath me also with that Charity which rejoic-
 eth not in Evil overtaking any that may have injured
 me; grant me thy Grace, that I may not rejoice when
 mine Enemy falleth, and let not my Heart cheer me when
 he stumbleth. Make me ready to do Offices of kind-
 ness to such who have injur'd me; O give me Grace
 to love mine Enemies, to do good to them that hate me,
 and to pray for them that despitefully use me, that by this
 means I may approve myself a true Child of thine, who
 doest good to the evil and to the unthankful: Well may I,
 O God, forgive my Neighbour his Offences against
 me, which are not as an hundred Pence to Ten thousand
 Talents, if compar'd with those Offences which I have
 committed against thee, and which I hope to have
 forgiven me; since thou esteemest it thy Glory to pass
 by Transgressions, help me also to esteem it my Glory
 to pass by my Neighbours Offences. Convince me
 how well it becomes those whom thou hast made
 Kings, as well as Priests, to issue forth Pardons to such
 who may have offended 'em. Enable me, I beseech
 thee, to forgive from the Heart, and to do it without
 delay, before the Sun go down upon my Wrath. Give
 me Grace, as oft as my Brother shall sin against me to
 forgive him; grant that I may be ready to forgive him;
 not only until Seven times, but until Seventy times seven;
 grant it for thy Son's sake, to whom, &c.

Lead us not into Temptation, but deliver us from Evil.

Blessed Lord, I will not say when I am tempted I am tempted of thee; but I come unto thee, humbly beseeching thee not to lead me into Temptation. I rejoyce that the Tempter is in thy restraining Hands, O suffer not me to fall into his destroying Hands; since I wrestle not against Flesh and Blood, but against Principalities, against Powers, against the rulers of the darkness of this World, against Spiritual Wickednesses in high Places; be pleas'd graciously to stand by me in all my conflicts with these Enemies of my Soul, and let me so far experience thy gracious Favour in the hour of Temptation, that I may be kept from falling: I fly unto thee, O blessed God, for shelter, who art greater than all; suffer not, I beseech thee, that roaring Lion to devour me, who industriously seeks it; let not the Tempter tempt me so as to prevail, O let him not get advantages against me. Let not the Prince of the Power of the Air, that evil Spirit, work in my Heart; and since Satan has his Instruments here in the World that tempt to Sin, grant I beseech thee, that they may not prevail: When Sinners entice me, O keep me from consenting; and suffer me not to follow a Multitude in doing that which is Evil. Since I have also Enemies within, suffer me not to be drawn aside of mine own Lusts and enticed: Destroy by the Power of thy Grace, the Power of Lust in my Soul, that so when Satan comes, he may not find that in me which may yield a ready compliance to his cursed suggestions; leave me not at any time in such circumstances, which thou knowst will be a means of drawing me to that which is evil; when at any time I am tempted, withhold not from me those gracious Aids and Influences of thy holy Spirit, which may enable me to vanquish the Temptation. Since there are Temptations of another kind,

which

which when we fall into, thou bidst us *count it all joy*, I humbly beseech thee to order these for the best: *suffer me not to be tempted above what I am able, but with every Temptation do thou make a way for my escape.* I desire, O God, that as thou wouldst not lead me into Temptation, so that it would please thee to deliver me from evil; I pray not absolutely for a deliverance from any other evil, but from that of Sin, which I know is the worst of Evils, and beg earnestly to be delivered from. Let the Law of the Spirit of Life in Christ Jesus my Lord, make me free from the Law of Sin and Death, and enable me to cease to do evil, and to learn to do well. Keep me back, I pray thee, by thy restraining Grace from sinning against thee: Let my soul ever be possessed with a lively Sense of its evil; convince me by thy Grace what an evil, and what a bitter Thing it is to sin against thee.

Keep me from this deadly evil which is enmity against God, which breeds a separation betwixt thee and the Soul, which is a means of with-holding good things from me, which in this World pierces through with many Sorrows, and which leads to Everlasting Destruction in the World to come; O let it not reign in my mortal Body, that I should obey it in the Lusts thereof: Keep back thy Servant from presumptuous Sins, let them not have dominion over me. May I ever dread Sin as the very worst of evils, and when at any time I am tempted to it, enable me to repel the Temptation, in the Language of a Servant of thine of old, *how can I do this great Wickedness and sin against God; yea, O Lord, give me Grace to prefer the evil of Affliction before the evil of Sin, and with another Servant of thine of old, to chuse rather to suffer Affliction with the people of God, than to enjoy the Pleasures of Sin for a season.* Grant this for his sake, who came to save me from my Sins, to whom, &c.

For

For thine is the Kingdom, the Power and the Glory, for ever. Amen.

O Lord, *thine is the Kingdom; thou art Judge of all and thou Reigns over all: All Angels, Authorities and Powers are Subject to thee. Thou art the God of all Flesh, and of the Spirits of all Flesh: O Lord God of our Fathers, art not thou God in Heaven, and rulest not thou over all the Kingdoms of the Heathen? And seeing thou art so Glorious a King, wilt thou not exert a Jealousy for the Honour of thy Great Name? Wilt thou not advance and maintain the Kingdom of thy Grace? Wilt thou not take care that thy Will be done here upon Earth, as it is highly fit and reasonable that it should? Forasmuch as thou art my Sovereign, I trust thou wilt allow me daily Bread; I hope thou wilt exert thy Royalty in pardoning me a vile Rebel; I expect to be protected by thee from the Enemies of my Soul: Thou art my King, O God, command deliverance for me. Thine O Lord, is the Power; in thine Hand is there not Power and Might? Thou art the Lord God Omnipotent, and nothing is too hard for thee. If thou wilt, thou canst give thyself a great Name in the Earth, advance thy Kingdom amongst Men, and cause that thy Will be done here upon Earth as it is done in Heaven. If thou wilt, thou canst supply my Temporal wants; pardon my manifold Sins, preserve me from being overcome by the force of Temptation, and deliver me from Sin, the worst of evils, and may I not expect from thy Hands what thou canst with the greatest ease effect?*

Thine is the Glory, and is it not for thy Glory, to have thy Name hallowed, thy Kingdom come, thy Will be done in Earth even as it is done in Heaven? Is it not for thy Glory to give daily Bread to those that want it, to grant forgiveness of Sins to penitent Offenders, to defend 'em from the force of Temptation, and to deliver 'em from the evil of Sin, which tends so much to thy dishonour

honour? Hear therefore and answer, for thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

A Prayer for Grace to Obey.

Blessed Lord, Thou art exalted as Head above all, and all Things serve thee: Thou art Governour amongst the Nations, and rulest to the ends of the Earth. Thou art my Law-giver and my King. I own that I lie under all imaginable ties of Duty and Obedience to thee. Thou hast made me, thou keepst me alive; thou daily loadst me with thy Benefits, and therefore hast an undoubted right to my Service and Obedience. But notwithstanding this rightful claim which thou hast, and the manifold ties that I lie under, I must own to my shame that I have not obeyed the Voice of thee, the Lord my God as I should have done; I have not kept the Charge and the Statutes and the Judgments which thou hast given me; instead of hearkning to the Voice of thee the Lord my God, I have rebelled against it; instead of doing that which is right in thy sight, I have done that which is evil in thy sight; instead of walking in all the Ways which thou the Lord my God hast commanded me, I have turned aside sometime to one Hand, sometime to the other; I have shamefully cast thy Laws behind my back, and instead of serving thee in Truth with a perfect Heart, as I should have done, I have foolishly served divers unprofitable Lusts and Vanities. I have been too apt to rest in a bare hearing of thy Word, without doing of the same, and by that means have deceived myself; seeing I am informed from thy holy Word, that not the hearers of the Law but the doers of the same shall be justified. How justly mightest thou, O Lord, punish my Disobedience, by excluding me all hopes of ever entering into thy heavenly Kingdom; but thou art merciful, O God, and with thee, the Word is plenteous Redemption. O for thy Son's sake

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pardon

pardon my past Disobedience, and enable me by thy Grace to be Obedient for the future. *Write thy Laws in my Heart; put thy Spirit within me, and cause me to walk in thy Statutes:* Instead of doing that which is right in my own Eyes, help me for the time to come to do that which is right in thy sight. Give me Grace to obey, since this is better than Sacrifice, and to hearken, since this is better than the fat of Rams. May I shew that I know Christ by keeping his Commandments, and grant that I may approve myself to be of the Number of his Friends, by doing whatsoever he commands. O may I never grudge yielding Obedience to him in any of his Commands, who was obedient to Death, even that of the Cross for me. Grant that I may ever be ambitious of obeying him, whom Winds and Seas obey'd when he was here upon Earth, and to whom Angels, Authorities, and Powers are Obedient now he is in Heaven. I beseech thee, O blessed God, help me to walk in the ways which thou hast chalkt out for me, that so it may be well with me now, and well with me throughout eternal Ages hereafter. Convince me, that not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he only that doth the Will of thee our Father which art in Heaven. Give me Grace to keep thy Commandments, since without this Circumcision is nothing, and Uncircumcision is nothing. If ever it should happen that humane Commands should stand in competition with thine, O grant that I may chuse to obey God rather than Man; and forasmuch as it is impossible for me to serve two such contrary Masters, God and Mammon, give me Grace, that abandoning the Service of the latter, I may entirely cleave to that of the former; and having done thy holy Will, and serv'd thee here upon Earth, may I at last through thy merciful Favour, and the Mediation of my Blessed Redeemer, be taken into thy Temple above, there to serve thee Day and Night, in consort with Glorious Angels, and Spirits of Just Men made perfect. Grant these

these Things, O merciful Father, for thy Son's sake, to whom, &c.

A Prayer for Divine Knowledge in order to Obey.

Blessed Lord, thou art a God of Knowledge and Judgment: Thou art perfect in Knowledge, and knowest all Things: Thou art the Father of Lights, in whom is no Darkness at all, yea thy Understanding is Infinite. To whom therefore should I poor ignorant Creature apply myself for Knowledge, but unto thee, O Lord, I am but of Yesterday and know nothing, nothing in comparison of what I do not know; nothing in a manner in comparison of what I might have known. I Bless thee, O God, for the means of Knowledge which I have by thy Word, which is profitable for Instruction, and sufficient to make me or any other Wise unto Salvation. I Bless thee that Light is come into the World, but have reason to be ashamed that I have loved Darkness rather than Light: Tho' thou hast given me Pastors on purpose to feed me with Knowledge, yet have I not been so wise as to lay it up: Instead of applying my Heart to Understanding, and crying after Knowledge, as I should have done, I have evidenced myself a Fool by too much eating Knowledge. It is a shame to me that I have not more of the knowledge of God, and that I have no more asked to retain God in my knowledge. I have erred in Heart, and have not known thy Ways, as I should and might have done, but have walked on in Darkness: I have been sottish and brutish, wise to do Evil, but to do good have had little or no knowledge. I have suffered the God of this World to blind my Mind, and having my Understanding darkned, I have been very much alienated from the Life of God, through the ignorance that has been in me. The Things of the Spirit of God have been in so great a measure foolishness to me, and I have wanted a Spiritual discerning herein. The way of Peace, notwithstanding that thou hast in thy holy Word reveal'd

it to me, yet have I *not known* it as I might and should have done. Seeing then I have thus slighted and hated Knowledge, how justly mightest thou pour out thy Wrath upon me, more deservedly than upon the Heathen that know thee not, forasmuch as it has pleas'd thee to favour me with the means of Knowledge. Seeing I have been so void of Understanding under enlightning Means, tho' thou madest me, yet mightest thou very justly refuse to have Mercy upon me. Seeing I am so ignorant, notwithstanding that I have enjoy'd the means of Knowledge, how justly mightest thou say with respect to me, let him be Ignorant: But I humbly beseech thee, deal not with me according to my Sins, but may it please thee for thy Son's sake, to have Compassion upon me, who have been Ignorant and out of the Way. Do thou, O God, who commandedst the Light to shine out of Darkness, shine into my Heart, and give me the light of the Knowledge of the Glory of God in the face of Jesus Christ. O scatter all clouds of Ignorance from off my mind, and give unto me the Spirit of Wisdom and Revelation in the Knowledge of thy dear Son: Grant that the Eyes of my Understanding being enlightened, I may know what is the hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints is. Seeing Knowledge comes from thee, O give unto me an Heart to perceive, and Eyes to see, and Ears to hear such Things as belong to my everlasting Peace. Open thou my Understanding that I may understand the Scriptures, and let it be given to me to know the Mysteries of the Kingdom of Heaven. Give me a Heart particularly to know thee the only true God, and Jesus Christ whom thou hast sent, whom to know is Life Eternal. Whatever else I am ignorant of, give me to know Jesus Christ and him Crucified: Let the Son be revealed in me; let me know somewhat of the Love of Christ which passeth Knowledge. Grant that I may count all Things but loss for the excellency of the Knowledge of Jesus Christ, and let my love to him continually abound in Knowledge and in all Judgment. Open thou

mine Eyes that I may behold wondrous Things contain'd in thy Law and Gospel, and do thou cause me to know the Way wherein I should walk. Teach me, O Lord, the Way of thy Statutes, and I shall keep it to the end: Give me Understanding and I shall keep thy Law. Let me not be left destitute of the Knowledge of any saving Truth. Give me, I humbly beseech thee, a clear, distinct, efficacious Knowledge of all necessary Truths in Religion; and may I still be following on to know, till I come to that blessed World, wherein instead of knowing in part, and seeing through a Glass darkly, which is my present lot in this dark World, I may see Face to Face, and know even as also I am known. Grant these Things, I beseech thee, for thy Son's sake, to whom with thee and the Holy Ghost, be Honour and Glory, and everlasting Praise.

The Ten Commandments meditated upon, and pray'd over.

I. Thou shalt have no other Gods before me.

Blessed God, thou hast required me to have no other Gods before thee: But I have in sundry respects acted contrary to this thy holy Will; I have not had that Religious regard for thy Divine Majesty as I ought to have had. I have reason to speak it to my shame, that I have not more desired the Knowledge of thee and of thy Ways; I have been too apt to question my Existence, and with the Fool to say in my Heart there is no God; at other times, when I have profess'd to know thee, yet have I in Works denied thee. I bewail it, O Lord, that I have so very much forgotten thee that thou hast left me, and been so apt to suffer the great Things of thy Law to slip out of my Mind. I have sadly forsaken thee the Fountain of living Waters, and hewn out to myself

broken Cisterns, that can hold no Water; my Heart alas has been too far from thee, and too much set upon other Things; I have spent my Time and my Money for that which is not Bread, and my Labour for that which satisfieth not. I bewail it, O Lord, that there has been such an evil Heart of Unbelief in me, causing me to depart from thee the living God; and that I have no more made thee the Object of my trust and dependence; I have been apt to take anxious Thought for to Morrow, and have not cast my burden upon thee as I should have done: There has been but little of thy Fear, O God, before mine Eyes, and thee in whose Hand my Breath is, have I not glorified as I should have done; I have not rejoiced in thee, O Lord, nor served thee with that gladness of Heart which became me; I have been very unthankful for Mercies, and instead of rendring unto thee according to the Benefits received, have returned thee evil for good, and hatred for thy good Will; Like Jeshurun, I have waxed fat and kicked; I have loaded thee with my Sins, whilst thou hast been loading me with thy Benefits; I bewail it that I have been so impatient under Afflictions, I have not accepted the Punishment of mine Iniquity, tho' it has been less, far less than mine Iniquities have deserved; nor born the Indignation of the Lord with that Patience which well becomes one that has sinned against thee. I have been very disobedient to thee, and if in some instances I have at any time obeyed thee, yet thou knowest my goodness has been too much as the Morning Cloud, and as the early Dew which passeth away. I have been too secure under the various dispensations of thy Providence, not regarding thy Works, nor considering the Operations of thy Hands, as I should have done, but notwithstanding these, have gone on after the Inagination of mine own Heart, as if I had made a Covenant with Death, and with Hell was at an Agreement. I bewail, O Lord, the Spiritual Idolatry which I have been guilty of; I have been too apt to set up Idols in my Heart; I have been too prone

to go out after Covetousness which is Idolatry, and to make a God of my Belly; I have been a lover of Pleasure rather than of thee; and notwithstanding thou hast said, *curst is the Man that trusteth in Man*, I have been apt to trust in an Arm of Flesh. In many respects have I gone out after other Lovers, and have forgotten thee, O Lord.

O God, I beseech thee for thy Son's sake, let not thine Anger wax hot against me for these my Violations of thy holy Law, but have Mercy upon me, and incline my Heart to keep this thy holy Commandment for the future. Give me Grace to put away all strange Gods, and to serve thee the Lord only, for thou art the God, even thou alone: Enable me to believe that thou art, and that thou art the Rewarder of all them that diligently seek thee. Stir me up to acquaint myself with thee, that so I may be at Peace. Grant that I may follow on to know thee, and O that I may encrease in the knowledge of thee my God. I do avouch thee, O Lord, this Day to be my God; O Lord, truly I am thy Servant, I am thy Servant; O keep it ever in the Imagination of the Thot of my Heart, to cleave to thee with full purpose of Heart. Since thou art God, O grant that I may follow thee, and give unto thee the Glory due unto thy Name; give me Grace often to remember thee, and let my Meditation of thee be Sweet: Who is like unto thee, O Lord, among the Gods? Be thou my Fear and my Dread. Instead of being afraid of Man that shall die, and the Sons of Men that shall be made as Grass, may I be enabled by thy Grace to fear thee, who art able to destroy both Body and Soul in Hell. I desire, O Lord, to submit to thy Will, O make me willing to receive Evil at thy Hands, as well as I have received so much Good; convince me how unreasonable it is for a living Man to complain, a Man for the punishment of his Sins. Give me Grace to love thee with all my Heart, and let no Afflictions abate or diminish my love to thee. Grant that I may love thee more than Father and Mother, and may my Love abound

yet more and more in Knowledge and in all Judgment. Let my Soul pant after thee, O God, and help me to delight myself always in thee. Give me Grace to prefer thy Loving-kindness before Life itself, and may I be enabled to serve thee in gladness of Heart all my Days. In thee, O Lord, do I put my Trust, grant I beseech thee, that I may ever trust in the Name of the Lord, and stay myself upon thee my God; I desire to cast my burden upon the Lord, and always to abide under the shadow of the Almighty. Let mine Eyes be ever towards thee, O Lord; Stir me up to acknowledge thee in all my Ways, and may it please thee graciously to direct my Steps. May I have Grace to enable me to set thee always before me, and to walk with thee as Enoch did. Unto thee, O Lord, do I lift up my Soul, be thou its Portion for ever. Enable me always to yield thee that inward Spiritual Worship, which is better than all Burnt-offerings and Sacrifices. Give me a grateful Sense of thy manifold Favours to me, and help me from my Soul to Bless thee for the same; stir me up to talk of thy Loving-kindness, and enable me to glorify thy Name by bearing much Fruit. Grant that I may ever walk before thee in Truth, and with a perfect Heart, and may do that which is good in thy Sight. Help me to follow thee fully, and to obey from the Heart, the Form of Doctrine deliver'd to me. I am very sensible, O Lord, that all my Ways are before thee, and that thou ponderest all my goings; I make no doubt but that thou who formedst the Eye dost see. If at any time I forget thy Name, thou knowst it, or if I should at any time stretch out my Hand to a strange God, thou wouldst search it out. O that the consideration hereof, may still engage me to acknowledge thee to be the only true God, and to Worship and Glorify thee accordingly. Amen, For Christ's sake.

The Second Commandment.

GRACIOUS Lord, thou hast instituted Ordinances of Religious Worship, which I have not (to my shame, may I speak it) been so observant of as I ought to have been: Instead of observing thy Institutions, I have been prone to go a *Whoring after my own Inventions*; I have been too apt to slight thy Ordinances, and to say *what a weariness is it to serve the Lord*. I have been careless in thy Service, and when I have had in my Flock a Male, I have too often vow'd and sacrificed to thee a corrupt Thing. How often (to my shame may I speak it) have I served thee with feigned Lips, drawing near to thee with my Mouth, and honouring thee with my Lips, when my Heart has been far from thee: When I have prayed to thee, I have often flattered thee with my Mouth, and lied to thee with my Tongue, because my Heart has not been right with thee. Instead of making such an ingenious Confession of Sin as became me, how apt have I been to cover my Transgression with Adam, by biding mine Iniquity in my Bosom? And when I have sought thy Favour, I have not done it with that Faith and Fervour as became me. I have been apt to forget thy Benefits, and at other times when I have prais'd thee for thy Favours, I have not done it with my whole Heart, and with all that is within me, as I should have done. Thou hast graciously given me the Opportunities of hearing thy Holy Word, which is able to make me wise to Salvation; thou hast not withheld from me either the former or the latter Rain; but alas, how much more ready have I been to offer the Sacrifices of Fools than to hear thy Holy Word? I have not taken such heed how to Hear, as I should have done, and have been apt to let those Truths slip which I have heard. O God, I humbly beseech thee, have Mercy upon me for thy Son's sake, and wherein I have offended, both graciously forgive, and keep me for the future from

offending. Enable me to *Worship thee the Lord my God, and by that means to give Glory to thee in the way that thou hast appointed.* Give me Grace in all my Religious Worship, to *act according to the pattern shewed me in thy holy Word.* When I serve thee, O grant that I may obey thy Voice, and give me Grace to observe all Things whatsoever thou hast commanded. The good Thing committed to me in thy holy Word, help me to keep as the Apple of mine Eye, without adding thereto, or diminishing therefrom; and give me Grace to walk in all thine Ordinances blameless. Enable me to observe every holy Ordinance after an holy Manner. Help me, I beseech thee, in the Duty of Prayer; Pour upon me a Spirit of Grace and Supplication; give me Grace therein, not only to pour out Words, but to pour out my Soul; assist me always so by thy good Spirit in that Duty, that the Words of my Mouth, and the Meditations of my Heart may be acceptable in thy sight: When at any time I acknowledge my Transgressions, and make a Confession of Sin, grant that I may abhor myself, and repent in Dust and Ashes; when I petition for Mercy, enable me to ask such Things as are according to thy Will, to pray in Faith, and to call upon thee in Truth; when I return Thanks for Benefits receiv'd, let my Meditations of thee be sweet, and grant that I may be glad in the Lord. Help me, I beseech thee, in attending upon thy holy Word, which abideth, and will abide for ever, tho' the Fashion of this World passeth, and will pass away; O let the Words of thy Mouth be sweeter to me than the Honey and the Honey-comb, and grant that I may dwell in thy House all the Days of my Life to behold thy Beauty, and to enquire in thy Temple. Create in me a desire after the sincere Milk of thy Word, and grant that I may grow thereby: Give me, I beseech thee, the hearing Ear and understanding Heart, that I may believe and be saved; enable me to receive with meekness the engrafted Word, which is able to save my Soul, and let me be transformed by it into thy Image from Glory to Glory. O let me not receive

receive this thy Grace in vain, and grant that I may not be a forgetful bearer, but make me a doer of the Word. Make me sensible how jealous thou art in matters of Religious Worship; and since thou art the Lord whose Name is jealous, grant that I may not provoke thee to anger with any Vanities of mine. O grant that I may not be amongst the haters of thee, lest thou visit Iniquity upon me, but implant thy love in my Soul, and give me to testify the same, by keeping thy Commandments, that so I may be entitled to that Mercy of thine which is from Everlasting to Everlasting. Grant this, I beseech thee, for thy Son's sake, to whom, &c.

The Third Commandment.

GRACIOUS Lord, I bewail it that I have so often taken thy Name in vain: How often hast thou been near to my Mouth, when thou hast been far from my Reins? How often have I by a carriage unsuitable to my Profession, given occasion to thy Enemies to blaspheme thy Name? How often have I with my Mouth shewn much Love, when my Heart has gone out after perishing Vanities? How many vain Oblations have I presented to thee, and how often have I lied unto thee with my Tongue? I bewail it, O Lord, that I have no more feared thy Glorious and fearful Name, and that I have been too apt to suffer my Communication to be more than yea, yea, nay, nay, though thou hast said in thy Word, that what is more than these cometh of Evil. I bewail it, that I have so often taken thy Covenant into my Mouth, and at the same time have cast thy Law behind my back; that I have by my Sins made myself vile like the Beasts that perish, and have been far from walking worthy of the Vocation whereunto I am called. How justly mightest thou, O Lord, refuse to hold me guiltless; yea, how justly mightest thou condemn me as a guilty Criminal, but I pray thee for Christ's sake, remove the guilt which I have by my breach of this Commandment

contracted, and grant that I may no more profane the Name of thee my God; whenever I make mention of thee the God of Israel, enable me to do it in Truth and Righteousness. Give me Grace, O Lord, to *Worship* before thee, and to *Glorify* thy Name; when at any time I think on thy Name, grant that I may fear thee, and when I serve thee, grant that I may do it acceptably, with Reverence and godly Fear, since thou art a consuming Fire. Enable me to behave myself reverently in Publick Worship, since thou art greatly to be feared in the Assembly of thy Saints, and to be had in reverence of all them that are about thee: When at any time I Worship thee, either in Prayer or Praise, grant that I may lift up holy Hands, and let my Heart which is apt to rove and wander be fixt. When I serve thee at any time, may I do it with all humility of Mind, and make me fervent in Spirit: Since thou hast magnified thy Word above all thy Name, help me to attend to it with Reverence; grant that I may behave myself with all possible seriousness when I present myself before thee, to hear those Things which are commanded me of God. Give me Grace ever to fear an Oath, and whenever I am upon just occasion requir'd to swear by thy Name, grant that I may fear thee the Lord my God, and swear in Truth, in Righteousness, and in Judgment. Help me to Vow, and to pay unto thee, the Lord my God. Enable me to walk worthy the Vocation wherewith I am called. Since I name the name of Christ, grant that I may depart from all Iniquity, and may I never give occasion to have his Name blasphemed. Enable me with well-doing to put to silence the ignorance of foolish Men, that they may be ashamed who speak evil of me, and falsely accuse my good Conversation. Let my light ever so shine before Men, that they seeing my good Works, may by this means be brought to glorifie thee my Father who art in Heaven. Hear and answer, I beseech thee for thy Son's sake, &c.

The Fourth Commandment.

Blessed Lord, in six Days didst thou make the Heavens and the Earth, the Sea and all that in them is, but restedst on the Seventh Day, and therefore didst thou bless and hallow it: And as thou didst bless and hallow it, so thou hast made it the duty of thy Servants, to remember the Sabbath-day to keep it Holy: Thou didst give thy People Israel Sabbaths, that they might know that thou art the Lord. I Adore thee as the Sovereign Lord of the Universe, the Creator of Heaven and Earth. I Adore thee as the Redeemer and Saviour of sinful Men. I Adore thee as for giving thy Son to die for Sinners, so for raising him up from the Dead, which thou didst as it began to dawn towards the first Day of the Week, in Commemoration whereof, the Disciples came together on the first Day of the Week to break Bread, and in Commemoration whereof the Christian Sabbath has been ever since observed. I have reason to be ashamed, that I have no better observ'd this Religious time. I have not been so careful to Honour thee in thy holy Day, as I have been in the other six Days to do my own Work. Tho' thou hast upon a Lord's Day come seeking Fruit, yet hast thou found little or none; I have perform'd Sabbath Work very carelessly, too often bring that which was Torn, and the Lamé and the Sick for Sacrifice; I have been apt to be weary of thy Sabbaths, and to say when will the Sabbath be gone: I bewail it, that I have been so apt to defile thy Sanctuary, and to prophane thy Sabbaths; I have instead of honouring thee on thy holy Day, as I should have done, prophan'd thy Day, by doing my own Ways, by finding my own Pleasure, by speaking my own Words. I blush to think that I have no more in imitation of thy blessed Example, sanctified thy holy Day, and therein rested from my own Work; that instead of calling the Sabbath a delight, the holy of the Lord, and honourable, and honouring thee on it, I have turned away
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my Feet from doing thy Pleasure on it. God be merciful to me a Sinner; and give me Grace for the future, conscientiously to observe this holy Time: Teach me, I pray thee, to esteem the Sabbath an holy and honourable Day, and grant that I may ever remember to keep it Holy. May I be endow'd with such Grace and Wisdom, which will teach me to put a difference betwixt the Sabbath and other Days, and suffer me not either to violate thy Law, or to prophane thy holy Thing. Keep me from defiling thy Sanctuary, and prophaning thy Sabbaths. Help me to observe this holy Day, as a Sabbath of rest, from all that secular Work which is to be done the other six Days, and as a Sabbath of rest to the Lord: Instead of finding therein my own Pleasure, help me therein to do thy Pleasure. May I never forsake the Assemblies of thy People, but encline me graciously from one Sabbath to another, to come to Worship before thee. Enable me to call the Sabbath a delight; and since this is the Day that the Lord hath made, grant that I may be glad and delight therein. Since the preparation of the Heart for Sabbath Days is from the Lord, O give it to me when the Sabbath draws on, and let me be in the Spirit upon the Lord's Day. Grant that upon thy Day I may attend upon thee without Distraction, and may sanctify it by working the Works of God. Since it has pleas'd thee to give me six Days wherein to Labour and to do all my Work, and since it has pleas'd thee not to make me serve with an Offering, nor to weary me with Incense, let me not prove so ungrateful, as to rob thee of that time which is devoted to thy immediate Service. Help me to sanctify the Sabbath, in conformity to thine own Example, who the Seventh Day didst rest and wast refreshed; and stir me up to an imitation of the Blessed Jesus, whose Custom it was to go into the Synagogue on the Sabbath-day: Give me Grace thus to Honour him, who is Lord also of the Sabbath. Since thou hast blessed the Sabbath-day and hallowed it, since thou hast promis'd also to come unto thy People and to Bless them, when they meet to

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record thy Name, grant, I humbly beseech thee, that I may not forsake my own Mercy, either by neglecting to keep, or by prophaneing thy Sabbaths: But give me Grace so to improve every Sabbath here upon Earth, that hereby I may be the more prepared for that everlasting Sabbath that remains for the People of God. Hear, and answer, I beseech thee, for thy Son's sake, to whom, &c.

The Fifth Commandment.

MOST Gracious and Merciful Lord God, I have reason to blush that I have so grossly fail'd in discharging the Duties of those several Relations, wherein by thy Gracious Providence I have been plac'd. Remember not against me, O Lord, Transgressions of this kind, but have Mercy upon me according to the Multitude of thy tender Mercies, and give me Grace for the time to come, to be conscientious in the discharge of all Relative Duties. Grant that I may be subject to Principalities and Powers, and enable me to obey Magistrates, not only for Wrath, but for Conscience sake. Give me Grace that under the Government where thy Providence has graciously cast my Lot, I may lead a quiet and peaceable Life in all Honesty and Godliness: Bless all Christian Magistrates, let Kings be nursing Fathers, and Queens nursing Mothers to their Subjects. Bless the Ministers of thy holy Word, help 'em to exhort, and comfort, and charge, as a Father does his Children: Give Grace to me and other Christian People, to know them which labour amongst us, to esteem 'em very highly in Love for their Works sake, to obey and submit ourselves to 'em as those that watch for our Souls. Stir me up, I beseech thee, to obey the Voice of my Teachers, and to incline mine Ear to them that instruct me; suffer me not to behave myself proudly against the Ancient and the Honourable, but give me Grace to rise up before the hoary Head, and to honour the Face of the old Man. Grant that

that I may behave myself modestly towards my inferiours, dutifully to my Superiours, and affectionately to my Equals, in Honour preferring others.

(If having Parents, pray thus; grant that I may never set light by my Father and Mother; give me Grace to obey my Parents in the Lord, in imitation of my blessed Saviour, who went with his Parents to Nazareth, and was subject to them; make my Heart wise, that by this means I may rejoyce the Hearts of my Parents: help me to shew Piety at home, and thus to requite 'em.)

(If a Parent, pray thus; I bless thee, O Lord, for the Children which thou hast graciously given thy Servant, O let them be thy Children, and give me Grace to bring them up in the Nurture and Admonition of the Lord, to teach 'em diligently thy Precepts, and to command 'em to keep thy Way. Enable me to walk within my House with a perfect Heart, and grant that I may not by neglecting to provide for those of mine own House, shew myself to be worse then an Infidel.)

(If a Servant, pray thus; since 'it has pleas'd thy all-wise Providence to cast my Lot under the Yoke, grant that I may count my Master worthy of all Honour, and be Obedient. Give me Grace to shew all good Fidelity, and to do the Work of my Place, not with Eye-service, but in singleness of Heart; make me Patient under rebukes, without answering again.)

(If a Master, pray thus; I acknowledge thee, O Lord, to be my Master in Heaven, and since it has pleas'd thee in thy wise Providence to make me a Master to Servants, grant that I may always give to my Servants that which is just and equal; that I may behave myself gently towards them, and forbear Threatning, and that by restraining them from evil, I may put away Iniquity far from my Tabernacle.)

(If a Wife, pray thus; give me Grace to Reverence, Love, and submit to my own Husband as it is fit in the Lord; let me be adorn'd with a meek and quiet Spirit, and help me to continue in Faith and Charity and Holiness with Sobriety.)

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(If a Husband, pray thus ; give me Grace to love my Wife even as myself, and suffer me not to be bitter against her : Grant that I may give Honour to her as the weaker Vessel, and as being Heir together of the Grace of Life.)

Whatever the Relation is into which thy Providence has cast me, let me have thy Grace to enable me to discharge the duty of that Relation. Grant it, I beseech thee, for thy Son's sake, &c.

The Sixth Commandment.

O Lord, Thou givest to all Life and Breath, and since the Life is more than Meat, thou hast graciously by thy Law set a hedge about it, that Men might not be like the Fishes of the Sea, where the greater devour the less. I bewail it, O Lord, that I have so much sinned against my own Body : And tho' by thy Grace I have been preserved from shedding the Blood of others, yet to my shame, may I speak it, that I have been too apt to indulge such Evils, which by thee are reputed as Murder. Notwithstanding thou hast said, that he that hateth his Brother is a Murderer, yet how apt have I been to hate my Brother in my Heart. I bewail it that I have been too often angry with my Brother without a cause, and that I have been too apt to live in Malice and Envy, and to seek to avenge myself. I bewail it, O Lord, that I have had no greater a regard for the Life of my own Soul, nor yet for that of my Neighbours ; I have evidenced myself to be a Fool, by hating and despising my own Soul ; I have by an evil Example done a great deal towards the causing such to perish for whom Christ died. God be merciful to me, and stir me up for the future, to use all lawful endeavours to preserve my own Life, and the Life of my Neighbours. Keep me from sinning against my own Body, by indulging such Sins as are destructive of its Health. Grant me thy Grace to take heed, lest at any time my Heart be overcharged with Surfeiting and Drunkenness.

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Preserve me by thy Grace from *that Sorrow of the World which worketh Death*: Keep me from those Sins of Uncleanneſs, which tend to *consume the Fleſh and the Body*. Grant that I may not by intemperance of any kind, evidence my hatred of my own Fleſh: Help me to keep a good Conſcience, and give me that merry Heart which doth good like a Medicine. Keep me from doing any Thing that is injurious to my Neighbour's Life or Health: Since no Murtherer has Eternal Life abiding in him, deliver me from Blood guiltineſs, O God, of my Salvation. Give me to regard the Life of every Man, and grant that I may not by committing Murther, evidence myſelf to be like the Devil, who was a Murtherer from the beginning. Give me Grace to ceaſe from Anger, and to forſake Wrath. Incline and enable me by thy Grace to ſupport the Lives of ſuch as may be in ſtraits, that by this means the Bleſſing of him that was ready to periſh may come upon me. Stir me up to a due regard for my own Soul, and keep me from wronging it, by ſinning againſt thee. Stir me up to regard the Soul of my Neighbour, and grant that I may ever follow after the Things whereby I may edifie others. Give me grace to work out my own Salvation, and to contribute my beſt endeavours to promote the Salvation of others, for thy Son's ſake, to whom, &c.

The Seventh Commandment.

HOLY, Holy, Holy, Lord God, thou art Glorious in Holineſs, and haſt called me not to Uncleanneſs but unto Holineſs; this is thy Will even my Sanctification: But I muſt confeſs with grief and ſhame, that I have acted too much in contradiction to this holy Will of thine, and have not made it my buſineſs as I ſhould, to mortifie every inordinate Affection, and evil Concupiſcence. I have not been ſo careful to poſſeſs my Veſſel in Sanctification and Honour, and to abſtain from filthy Luſts, as became one that is a Stranger and Pilgrim in
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this World. I have not kept myself so pure as I might, and should have done, but have suffered my Mind and my Conscience to be sadly defiled. I bewail it, that instead of turning away mine Eyes from beholding Vanity, as I should have done, they have been so full of Adultery. I bewail my too great addictedness to Pride, fulness of Bread, and Idleness, the Iniquity of Sodom, and that I have been so very much inclin'd to those base Lusts and Sensualities, which whosoever indulges, shall not inherit the Kingdom of God. I dread to think how little careful I have been to cleanse myself from all filthiness both of Flesh and Spirit; how little I have made it my business to crucify the Flesh with the Affections and Lusts thereof; how little I have endeavoured to keep under my Body, and to bring it into Subjection. God be merciful to me a sinful polluted Worm, and lay not these my Sins unto my charge for thy Son's sake, neither do thou give me up to vile Affections, as very justly and deservedly thou mightst.

I beseech thee, create in me a clean Heart, and renew a right Spirit within me: Give me Grace henceforward to possess my Vessel in Sanctification and Honour, and no more in the Lust of Concupiscence. I present my Body unto thee, as a living Sacrifice, O help me to keep it Pure and Undeiled, as the Temple of the Holy Ghost. Give me Grace to glorifie thee with my Body, and keep me from defiling this Temple of God, lest by this means I should provoke thee to destroy me. Enable me, O Lord, to abstain from Fornication, Uncleanneſs, inordinate Affection, evil Concupiscence, Chambering and Wantonness; yea to flee those Youthful and fleshy Lusts which war against the Soul. Convince me effectually by thy Grace, that the Body is not for Fornication, but for the Lord, and the Lord for the Body; and suffer me not by any bodily Lusts to defile this Member of Christ, this Temple of the Holy Ghost. Give me Grace, I beseech thee, to be Holy both in Body and Spirit. Prevent Lust from conceiving, and so bringing forth Sin. Help me to make
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and when made, to keep a *strist Covenant with mine Eyes*, and do thou, O Lord, turn away mine Eyes from beholding *Vanity*, and quicken me in thy way. Deliver me, I pray thee, from looking upon any to Lust after 'em, forasmuch as my Lord hath said, that *whosoever looketh upon a Woman to Lust after her, hath committed Adultery with her in his Heart*. Keep me, I beseech thee, from all that corrupt Communication, which tends to corrupt good Manners; and let my Speech be always with Grace, season'd with Salt. Give me Grace still to adorn myself in *modest Apparel*, and ever to maintain a *chast Conversation coupled with Fear*. Grant that I may hate even the *Garment spotted with the Flesh*, and suffer me not so much as to come nigh the Door of the House of the *Adulterous Person*. Lord keep me from all those *Sins of the Flesh*, for the sake whereof the *Wrath of God* comes upon the *Children of Disobedience*, and suffer me not to walk as the *Gentiles walked*, who gave themselves over unto *Lasciviousness to work Uncleanneſs with greedineſs*, for which cause thou didst in righteous Judgment give them up to *vile Affections*, to dishonour their own Bodies between themselves. Instead of doing what would render me an *Abomination to the Lord*, stir me up to seek after that *Purity of Heart*, whereby I may be qualified for seeing thy *Blessed Face*. O let me be a *Vessel of Honour sanctified and meet for my heavenly Masters use*, and prepared to every good *Work*. Grant these Things for thy Son's sake, that *immaculate Lamb of God*, who has redeem'd me with his own most Precious Blood, to whom with thee, O Father, &c.

The Eighth Commandment.

O Lord, the Earth is thine and the fulness thereof, but thou hast graciously given it to the *Children of Men*. Thou hast divided it severally to every Man, giving to each his *Portion*. I bless thee for that *Portion of good Things* which it has pleas'd thee of thy underserved

served Bounty to afford me; how seldom to my shame, may I speak it, have I lookt upon myself only as a Steward of this manifold Grace of God. I have reason to lament my love of Pleasure, which tends to Poverty, and my too great indulgence of Drowsiness, which tends to cloath with Rags. I bewail my too little concern for others, that I have looked too much at my own Things, and too little on the Things of others; and I heartily lament it, if in any matter I have gone beyond, or defrauded my Brother: I have reason to be sorry for my backwardness to relieve and shew Mercy to such as are in want; that I have been no more ready to Distribute, no more willing to Communicate, that I have no more laboured, that I might have to give to him that needeth; and that I have too often shut up the Bowels of my Compassion when I have seen my Brother in need. O Lord, I beseech thee, enter not into Judgment with me for these mine Offences, but graciously forgive me for thy Son's sake, and keep me from thus offending for the future. Deliver me by thy Grace from all that Drunkenness, that Gluttony, that love of Pleasure, that Slothfulness, which tend to Poverty, lest being Poor I should be tempted to Steal. Grant also that I may not follow vain Persons, since he that doth so shall have Poverty enough. Since in all Labour there is Profit, and the Thoughts of the Diligent tend only to Plenteousness, stir me up to labour, working the Thing which is good, that by this means, I may have to give to him that needeth. Lord grant, that as I am commanded and exhorted by the Lord Jesus, I may with quietness Work and eat my own Bread. May I be enabled by thee to guide all mine Affairs with Discretion, and if it be thy holy Will, endow me with Wisdom, in whose left Hand are Riches and Honours: Whatever it has pleas'd thee of thy bountiful Providence to afford me, let me have Power to eat of it, and help me to honour thee with my Substance. Since I know no good in these outward Things, but for a Man to receive and do good in his Life, enable me thus to use 'em, and

and grant that I may serve the Lord my God with Joyfulness and gladness of Heart, in the abundance of all those Things, which through thy merciful Providence I enjoy. Give me Grace to deal Faithfully, and to render to all their due; grant that I may follow that which is altogether Just: Keep me from doing Unrighteousness, since all that do it are an Abomination to thee: Suffer me not to do wrong, since he that doth it shall receive for the wrong done: let me never be so unjust as to borrow and not pay again: Let me never be guilty of so crying a Sin, as that of keeping back by fraud the hire of the Labourers: Since a false Ballance is an Abomination to thee, suffer me not at any time to make use of the same. Since *whoso is partner with a Thief hateth his own Soul*, grant that I may never give any assistance or countenance to any Fraud. Give me Grace, I beseech thee, to walk Righteously, and to speak uprightly, to despise the gain of Oppression, and to shake my Hands of holding of Bribes, that so I may dwell on high, and have for my Place of Defence thee the munition of Rocks, that so Bread may be given me, and my Waters may be pure and sure. Grant, O Lord, that I may not only do Justice but love Mercy: Give me Grace to relieve a Brother that is waxen poor and fallen into decay, when it is in the Power of my Hands to do it: Incline my Heart to pity the Poor, especially since thy Word tells me, that he that hath pity on the Poor, lendeth to the Lord, and that which is given thou wilt pay again. Grant, I beseech thee, that I may by acts of Mercy and Charity, be laying up in Store for myself a good Foundation against the time to come, that I may lay hold on Eternal Life. Yea, O Lord, help me in all Acts of Charity to abound, since thy Word tells me, that he who soweth sparingly shall reap sparingly, and he who soweth bountifully shall reap bountifully. Hear and answer, I beseech thee, for the sake of thy Son, who went about doing good when here upon Earth, and who makes Intercession for Transgressors now he is in Heaven, to whom, with, &c.

The Ninth Commandment.

Blessed Lord, I bewail it that I have taken no better heed to my Ways, and that I have so often offended with my Tongue. Tho' I have seemed to be Religious, yet I have not taken that care to bridle my Tongue as I should have done: Tho' a good Name is better than precious Ointment, yet I have not had that regard for my Neighbour's good Name as I should have had. I bewail it, that instead of honouring all Men as I should, I have been too apt to backbite with my Tongue, and to take up a reproach against my Neighbour; too forward to revile and speak evil of others. I bewail it that I have no more thought on those Things, which contain Ver-ue and Praise in them, and by that means endeavoured to secure a good Name to myself. O Lord, I beseech thee, be merciful to me for thy Son's sake, and wherein I have offended, in whatsoever is prejudicial to Truth, or injurious to my own and my Neighbour's good Name, help me to do so, no more. Set a Watch, O Lord, before my Mouth, and help me at all times to speak the Truth to my Neighbour: Grant that I may hate and abhor Lying: Convince me that a lying Tongue is but for a Moment, that lying Lips are an Abomination to the Lord; and that all Lyars shall have their part in the lake that burns with Fire and Brimstone. Remove from me, O Lord, the way of Lying, and grant that I may never do evil in this Respect, that good may come of it. Keep me, I beseech thee, from laying to my Neighbours Charge things that he knows not, and from evidencing myself to be a Fool by uttering Slanders. Give me Grace to refrain from speaking evil of any Man, or judging any Man; forasmuch as he that speaks evil of his Brother, and judgeth his Brother, speaks evil of the Law, and judgeth the Law. Lord grant that I may not be like the Devil, who is the accuser of the Brethren. Prevent me by thy Grace either from raising of false Reports, or from

from going up and down as a Tale-bearer: Cloath me with that Charity which rejoiceth not in Iniquity, but covers a Multitude of Sins: Grant, I pray thee, that whenever I am called to bear Witness, I may evidence myself to be a faithful Witness that will not lye. Keep me not only from uttering Slanders myself, but give me Grace to discourage this Sin in others, and with an angry Countenance to drive away a backbiting Tongue. Since a good Name is better than great Riches, grant that I may secure it, by doing Things of a good Report; give me that Faith whereby the Elders obtain'd a good Report. Put me in the Possession of that Wisdom which makes Man's Face to shine: Cloath me with that Humility which goes before Honour: Help me to have my Conversation honest in the World, and let my light so shine before Men that they seeing my good Works, may be led to Glorify thee. However, where the Praise of Men and of the my God are inconsistent, may I be so wise, as to prefer the Praise of God, before the Praise of Men; let me be of the Number of them, whose Praise is not of Men but of God: Let me be such a one whom thou commendest since not he that commendeth himself is approved, but whom the Lord commendeth. Hear and answer in the sundry Respects, for thy Son's sake, to whom, &c.

The Tenth Commandment.

Bless'd Lord, I Adore thee as the most high God; the Possessour of Heaven and Earth. My Times are in thy Hands, and thou performest the Thing that is appointed for me. I am under Law to thee, but have reason to bewail it, that I have been so Lawless and Disobedient. The Law is Spiritual, but I alas am Carnal, and my inward part is very Wickedness. I have been too prone to lust after evil Things, as the Israelites also lusted: I have suffered Lust too often to conceive, and to bring forth Sin. I have been too apt to make Provision for the Flesh to fulfil the Lusts thereof. I bewail it, O Lord, that

have so much loved the *World* and the *Things* of it, and hereby evidenced how little I have loved thee. I have reason to blush, that tho' I am not worthy of the least of all thy Mercies, I have been no better content with the *Things* which I have received from thee. I bewail it that I have been so prone to envy my Neighbour's Welfare, and that my Eye has been too apt to be evil, because thou art good. Thou hast said, thou shalt not Covet, and I wish I could say that I never did; I wish I could say, as a Servant of thine once did, I have coveted no Man's Silver or Gold or Apparel. O Lord, I beseech thee, have Mercy upon me, and lay not these my sins to my Charge. Give a check to, and lay a restraint upon the first risings of Sin and Corruption. Root out of me all *fleshy Reasonings* and *Imaginations*, and grant that every Thought may be brought into Subjection, more and more by the sanctifying Influences of thy spirit, cleanse my Soul from all evil Concupiscence; help me to have my Conversation in the *World* without Covetousness. Root out of me the love of Money, which is the root of all Evil: Convince me that he that loveth silver, shall not be satisfied herewith, and purge my soul of this evil; Incline my Heart to thy Testimonies and not to Covetousness. O grant that I may not by coveting Money err from the Faith, and pierce myself through with many Sorrows. Convince me by thy Grace, how much better a little with the Fear of the Lord is, than great Treasure and Trouble therewith. Grant me, O Lord, as to have my Conversation without Covetousness, to be content with such Things as I have: Teach me in whatsoever State I am therewith to be content: Let Godliness with Contentment, which is great Gain, be found in me. Grant that I may know both how to be abused and how to abound. O let not my Heart be overcharged with the cares of this Life, neither suffer me inordinately to seek what I shall eat or what I shall drink. Implant in me an holy indifferency, with respect to this Earth, and all earthly Comforts. Help me to weep as tho' I

wept not, and to rejoyce as tho' I rejoyced not. Convince me how unreasonable a Thing it is for a living Man to complain, and keep me from murmuring at any time lest I be destroyed. Make me sensible how absurd it is for one that has received so much good at thy Hands, to be uneasy because sometime he receives Evil; how absurd it is, for one that has deserved to have his Lot in the lake which burneth with Fire and Brimstone, to be uneasy under any of the allotments of thy Providence Grant unto me, O Lord, a right and charitable frame of Spirit towards my Neighbour, and all that is his Root envy out of me, which is the rottenness of the Bones and which is attended with Confusion and every evil Work: O cloath me with that Charity, whose property it is not to envy; when at any time the Spirit within me begins to lust unto envy, Lord, by the Power of thy Grace suppress the same; instead of envying others give me Grace to rejoyce with them that do rejoyce. Write, I humbly beseech thee, the Law of this Commandment upon my Heart, and graciously incline my Heart to keep all thy Commandments, for the Lord's sake, to whom be Glory and Praise now and for ever Amen.

A Prayer that our Obedience may be Universal.

Blessed Lord, thou art King for ever and ever, and thy Dominion is an everlasting Dominion. All Angels, Authorities and Powers, are subject to thee, O Lord, and thou art exalted as Head above all. Whatever may please thee to enjoin any of thy Creatures, is highly fit and reasonable that they should do, and therefore I have acted unreasonably in opposing thy gracious Injunctions as I have done; tho' in some instances I have at sometimes obeyed thee, yet I have not had that respect for all thy Commandments, nor hated every false way as I should have done. I have been partial in my Obedience: If I have obey'd thee in some instances

stances, I have disobeyed thee in other; I have been far from standing compleat in all the Will of God; or from walking in all the Commandments and Ordinances of the Lord: I have been so far from keeping the whole Law, that I have offended in many Points; and if whosoever keeps the whole Law, and yet offends in one Point, is guilty of all, how guilty am I? What a load of guilt must lie upon me, if thou dost not remove it by thy pardoning Mercy? God be merciful unto me, and forgive me for thy Son's sake, who was entirely Obedient to thee, and pleas'd thee in all Things; for his sake, for the future, help me to walk in all the Commandments and Ordinances of the Lord blameless; to abhor whatever is evil, and to cleave to whatever is good; to cleanse myself from all filthings of Flesh and Spirit, and to perfect Holiness in thy Fear. Grant me thy Grace whereby I may be enabled to ponder the path of my Feet, and let all my Ways be established. Whatever is an Abomination to thee, O Lord, may I utterly detest, and be enabled by thy Grace to lay aside every Weight, more especially the Sin that easily besets me. Grant me thy Grace to follow thee fully, and whatsoever Things are True, whatsoever Things are Honest, whatsoever Things are Just, whatsoever Things are Pure, whatsoever Things are Lovely, whatsoever Things are of good Report, if there be any Vertue, and if there be any Praise, may I think on these Things. Grant, I beseech thee, that I may never have my Mind taken up with the lesser Things of the Law, as to omit weightier Matters, Judgment, Mercy and Faith; whatever I do, grant that I may not leave these Things undone. Make me Holy both in Body and Spirit, and keep me from offending in Word or Deed. Give me Grace to abstain from all appearance of Evil, and also from all those Things that are lawful if they are not expedient. Enable me to provide for honest Things, not only in the sight of the Lord, but in the sight of Men, that by this means I may cut off occasion even from those that desire to sin, that they may be ashamed who speak Evil of me.

and falsely accuse my good Conversation in Christ Jesus. Grant that by *Well-doing*, I may put to silence the ignorance of foolish Men; and may I be enabled by thy Grace to keep the whole Law, without so offending in one Point as by that means to be rendred guilty of all. Cast down every Imagination that exalts itself against the Knowledge of God, and bring every Thought into captivity to the Obedience of Christ. May I be kept by thy heavenly Grace undefiled in the way of Duty, that so I may be Blessed, and may I have such a respect to all thy Commandments, as will prevent my being ashamed either in this World or in the World to come. Grant these Things O merciful Father, for thy Son's sake, to whom, &c.

A Prayer for Grace to persevere in the Way of Obedience.

BLESSED Lord, I Adore thee as the King Eternal, Immortal, Invisible; the Earth and the Heavens shall perish, but thou, O Lord remainest: They all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy Years have no end. I own myself to be a frail mortal Creature; I am liable to change, and that in the worst Sense; I am fickle and inconstant in my Love and Obedience towards thee; tho' I cannot testify against thee that thou hast done any Thing to weary me, yet have I abundant reason to testify against myself for being so apt to be weary of thee and thy Service. I blush to think how weary I am apt to be of *Well-doing* and how cold my Love to thee ward; very prone I am to forsake thee, to follow after Vanity, and to become Vain. Since through thy Grace I have come to know the way of Righteousness, I have been very apt to turn from the holy Commandment delivered unto me; I am too prone to waver in my Christian Profession, and to be moved from the hope of the Gospel which I have heard; liable to be led away by the error of the Wicked, and to

from mine own steadfastness. O God be merciful to me, and for thy Son's sake, uphold me with thy Hand. Help me to hold fast the Profession of my Faith without wavering, to continue in the Faith grounded and settled, to continue in the love of God and of Christ, that when he shall appear, I may have confidence, and may not be ashamed at his coming. O may I never grow weary of Well-doing in any respect or degree; may I never lose the Things which I have wrought; may I be constant to do thy Commandments, and till I die, suffer me not to remove my Integrity from me, but my Righteousness enable me to hold fast, and may I not let it go, that so my Heart may not reproach me as long as I live. Since I trust that through thy Grace, a good Work is begun in me, do thou perform it until the Day of Christ; and grant that having in some good measure escaped the pollutions of the World through the Knowledge of Christ, I may never be entangled therein, and overcome thereby. I know, O Lord, it is not thy Will that any even of thy little ones should perish, and I know also that thou art able to make any of 'em to stand; grant therefore that I may be delivered from every evil Work, and preserved unto thy heavenly Kingdom. O let not my Faith fail: Let the saving Graces of thy holy Spirit be established in me, that they may prove a Well of Water springing up unto everlasting Life. Whatever attempts are made by my Spiritual Enemies, to pluck me out of thy Hands, let 'em be frustrated through thy gracious Providence, O suffer me not to be tempted above what I am able, and enable me to endure unto the end, that so I may be saved. Let me experience thy Love to be an everlasting Love, and let nothing be able to separate me from it. Let me experience thy Faithfulness, O God, by thy confirming me unto the end, that so I may be blameless in the day of my Lord Jesus Christ. Hear me herein, and answer me for his sake. Now unto him who is able to keep me from falling, and to present me blameless, before the presence of his Glory with exceeding Joy, to the only wise God my Sav-

our, be Glory and Majesty, Dominion and Power, both now and for ever. Amen.

A Prayer for Grace to overcome Difficulties, in the way of Obedience.

MOST Gracious Lord, thou art the God of Israel, who givest Strength and Power to thy People; and Blessed is the Man whose Strength is in thee. I stand in need of thy Strength and Power, without which I shall not be able to vanquish what difficulties do and may attend me in the way of thy Commandments. There is a Law in my Members warring against the Law of my Mind; I find the Flesh lusting against the Spirit at that rate, as hinders me from doing the Things that I would; I am engag'd in a severe and difficult conflict, for I wrestle not only against Flesh and Blood, but against Principalities, and against Powers, against the Rulers of the darkness of this World, and against Spiritual Wickedness in high Places. My Strength is very small, and my Corruptions are very strong; O thou Almighty Being, I fly to thee for Grace, and Strength, and Succour, may it please thee graciously to afford it, for the sake of him, who is the Wisdom and Power of God, to the Salvation of them that believe. Enable me to enter in at the Strait Gate, and to walk in that narrow Way that leads to Life. Give me Grace to pluck out a right Eye, when it offends, and to cast it from me; to cut off a right Hand, when it offends, and to cast it from me. May the Power of my Lord be great in me, bringing into Captivity every Thought to the Obedience of Christ. Let me be clad with the whole Armour of God, that so I may be able to stand against the wiles of the Devil, and to withstand in the evil Day, and having done all to stand. O let me have Grace to enable me so to resist the Devil, as that he may flee from me; and since this my Adversary goes about like a roaring Lion seeking whom he may devour, may I be both Sober and Vigilant. Grant, I beseech

teach thee, that I may not be slothful in Business, but make me fervent in Spirit serving the Lord. Give me Grace to labour after the Meat which perisheth not, but endures to everlasting Life, and to work out my Salvation with Fear and Trembling. O enable me to strive against Sin, to endure hardship as a good Soldier of Christ Jesus, and to fight the good Fight of Faith. Help me to run with Patience the race that is set before me, and to press towards the Mark. May I at last be found of Christ in Peace, without either spot or blemish; O may I, for his sake, to whom, &c.

A Prayer respecting our Thoughts.

O Lord, Thou art a God of Knowledge, and understandest all the Imaginations of the Thoughts; yea, thou understandest my Thoughts afar off, and art a strict discerner of the intents of my Heart; thou knowest the Things that come into my mind every one of them, yea all the Things that ever did come into my Mind: When I consider this, I have reason to be horribly afraid, upon the account of those numberless evils, and wicked Thoughts which I have indulged and given way to; I bewail it that my Wickedness has been so great, and that the Imagination of the Thought of my Heart has been evil so continually. Thou, O Lord, (to my shame may I speak it) hast been but seldom in my Thoughts, and if at any time I have thought on thee, I have not had those becoming reverential Thoughts of thee as I should have had, but instead hereof, have been apt to think thee altogether such a one as myself. Thou Lord knowest my Thoughts, how that they have been Vanity; how that instead of having vain Thoughts, as I should have done, I have suffered them to lodge within me; how apt I have been to entertain those Thoughts of foolishness which are Sin, and which cannot chuse but be an Abomination to thee, I have reason, great reason to lay mine Hand upon my Mouth, seeing I have so of-

ten thought evil in my Heart, and so much indulged Thoughts of Iniquity. How apt have I been to give way to proud and arrogant, to angry and malicious, to anxious and distrustful, to covetous and to lustful Thoughts: O how miserable should I be, if thou shouldst bring evil upon me, even the Fruits of my Thoughts. But thou, O God, art merciful, and hast said that if the wicked Man forsake his Ways, and the unrighteous Man his Thoughts, and return to thee, thou wilt have Mercy upon him; O Lord, I beseech thee, therefore let all the evil Thoughts of my Heart be forgiven, for his sake in whom it is, that thou hast evidenced Thoughts of Peace towards us: O let my Heart be washed from Wickedness, and suffer not vain Thoughts to lodge within me; give a check by thine Almighty Grace, to those evil Thoughts which are apt to proceed out of my heart; cast down, I beseech thee, all sinful Imaginations, and bring into Captivity every Thought of my Heart. Implant in my Soul an hatred of vain Thoughts, and grant that I may no more walk in a way that is not good after my own Thoughts: Let my foolish Heart be more and more enlightened, and let not those Thoughts arise in my Heart, which are displeasing to thee my God, and offensive to the eyes of thy Glory. Do thou graciously by thy good Spirit suggest right Thoughts to my Mind: Stir me up to think of thee, and of thy loving Kindness, O Lord, and may the Thoughts hereof be a means to excite in me holy and devout Affections. Instead of indulging Thoughts of Iniquity, as I have done, help me to fear thee, and to think on thy Name. Stir me up also to think on my Ways, and give me Grace whereby I may turn my Feet to thy Testimonies: Grant also, that I may think on those Things that are true and honest, that are just and pure, that are lovely and of good report, that do contain any Vertue, any Praise in them. Help me, I pray thee, to keep my Heart with Diligence, and may I every day out of the good Treasure of my Heart be bringing forth good Things. O let

the Meditations of my Heart be such, as may be acceptable in thy sight, O Lord my God, and my Redeemer; and grant that in the Multitude of my Thoughts within me, thy Comforts may delight my Soul. Grant it for thy Son's sake, to whom, &c.

A Prayer respecting our Words.

HOLY, Holy, Holy Lord God Almighty, which art, and wast, and art to come; as thou understandest my Thoughts afar off, so there is not a Word in my Tongue, but thou perfectly knowest it. When I consider this, I blush to think how often my Mouth has transgressed, and I have sinned with my Tongue. I bewail it, that I have so rarely us'd my Tongue for those ends and purposes for which thou gavest it me: How seldom has it been employ'd in shewing forth thy Praises, and how rarely has that proceeded out of my Mouth which is good, which tends to the use of edifying, and which Ministers Grace to the hearers? Tho' I have not refrained my Lips from evil, as I should have done, yet have I refrain'd my Lips when I should have been speaking of the Glorious Honour of thy Majesty, and of thy wondrous Works; when I should have been declaring thy Greatness, and uttering the memory of thy great Goodness. How seldom has my Mouth spoken Wisdom, and my Tongue talked of Judgment; and how unlike have my Lips been to the Lips of the Righteous, whose property it is to feed many. Alas, when I should have been dispersing Knowledge with my Lips, then have I kept silence; and at other times by speaking many insignificant Words, have discover'd divers Vanities: When I should have evidenced Knowledge and Wisdom by sparing my Words, how apt has my Mind been to pour out evil Things, whereby I have evidenced my Foolishness. I bewail it, O Lord, that I have taken no better care to keep the door of my Lips; that I have so often spoke unadvisedly with them; that I have been so hasty in

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my Words, and so rash with my Mouth; that I have so often let that proceed out of my Mouth, which has defil'd my Mind and Conscience; that I have uttered so many idle Words, notwithstanding thou hast said, that of every idle Word which Men shall speak, they shall give an Account thereof in the Day of Judgment. I blush to think how much foolish talking and jesting, which are not convenient, may be laid to my Charge. My Tongue I have not tamed, as I might, and should have done; it has been an unruly Evil, full of deadly Poison; I have often offended in Word and by evil speaking, how froward has my Mouth been, how perverse my Lips, and how prone have I been to speak evil of my Brother? Alas, should I go about to reckon up in order before thee, the particular Sins of my Tongue, they would be more in number than the hairs upon my Head; shouldst thou, O blessed Lord, call me to account for my sinful Words, I could not abide thy Judgment; I must be condemned and thou wouldst be justified; but I pray thee, deal mercifully with me, for thy Son's sake, and wherein I have transgressed with my Mouth, be pleas'd graciously to forgive. Give me Grace for the future, to take heed to my Ways, that I sin not with my Tongue, and to keep my Mouth with a bridle: Enable me to put away from me a froward Mouth, and perverse Lips: to put far from me; give me Wisdom and Grace whereby I may refrain my Lips from all evil, and may be preserved from that multitude of Words, in which there wanteth not Sin: Grant that I may never provoke thee, either by Swearing or Lying to have a Controversy with me. Deliver me from lying Lips, which are an Abomination to thee, O Lord; yea, give me Grace to hate and abhor Lying. Deliver me from all that evil Communication which tend to corrupt good Manners; from all that filthy and foolish talking which thou hast condemn'd in thy Word: Keep me by thy Grace from all arrogant boasting; grant that I may never be so vain as to let my own Mouth and Lips praise me. Suffer me not to utter grievous Words which

which tend to stir up strife, or to speak evil of any Man, or to backbite with my Tongue: Give me Grace to Bless and not Curse. And as I beseech thee by thy heavenly Grace to keep me from all Tongue sins, so be pleas'd to enable me to speak aright: Since there is a time to Speak, and a time to keep Silence, give me Wisdom to discern when it is a fit time to do the one, and when to do the other. Stir me up, that with my Tongue I may often talk of thy Righteousness; yea, grant that herewith I may often be Blessing thee, O God, the Father. Thou hast given me a Tongue, O that I may Praise thee herewith, and therewith use Knowledge aright for the good of others: May I be enabled by thee to speak a Word in due Season, and fitly, which is like Apples of Gold in Pictures of Silver. O let my Heart be cleans'd from Evil, that so I may be the better able to speak good Things, since out of the abundance of the Heart it is that the Mouth speaketh. Let me be as a Scribe instructed for the Kingdom of Heaven, and may my Speech be always with Grace season'd with Salt, that I may know how I ought to answer every Man. These Things, I humbly intreat thee, for his sake, who spake as never Man spake, and in whose Lips there was not the least guile; to whom with thee, and the Holy Ghost, be Honour and Glory, and everlasting Praise. Amen.

A Prayer for the Grace of Repentance.

MOST Holy and Blessed Majesty, thou art of purer Eyes than to behold Evil, and canst not look upon Iniquity, with the least approbation or allowance. I acknowledge myself to be a vile polluted Worm; my Transgressions have been multiplied, and my Sins do testify against me; mine Iniquities are gone over my Head, and they are as an heavy burden, too heavy for me to bear: I began early to Sin against thee, and to rebel against thy holy Commands, has been my manner from

from my Youth up to this present Day. My Wounds stink and are corrupt because of my Foolishness. How many vain and wicked Thoughts have had a Lodging in my Mind? How many idle and sinful Words have been uttered by me? How many wicked Deeds, and abominable Actions, have been done by me? I own that I have been a Sinner before the Lord exceedingly, and that mine Iniquities are more than can be numbred: I am corrupt, I have done abominable Works; I have sadly gone aside, and am altogether become filthy. My Heart has been, and is desperately Wicked, I have drunk up Iniquity like Water: My Heart has been full of evil, and my Way has been forward: I have shamefully abus'd thy Patience, and because Sentence against my evil Works has not been speedily executed, my Heart has been set in me to do evil: But to thee, the Lord my God, do belong Mercies and Forgiveness, tho' I have rebelled against thee, and as an evidence of thy Mercy, thou now by thy Gospel commands all Men every where to Repent, and consequently me amongst others, I know, O Lord, thou art not willing that any should perish, but desirous that all should come to Repentance. I Bless thee for those calls in thy Word to Repent; that when thou mightest punish me and others for our sins, thou art pleas'd rather to call us to repent of our Sins, in hopes of thy Mercy; and seeing thou dost so, I earnestly desire to comply with so gracious a Call; but forasmuch as it is thy gift, I humbly entreat thee, for thy Son's sake, to give me Repentance unto Life: O that by being brought to Repentance, I might be kept from perishing everlastingly myself, and might minister occasion of Joy to those that dwell in Heaven. Lord make me to know my Transgression and my Sin; stir me up to consider and to think upon my Ways; grant me thy Grace, that I may so judge myself, as that I may not be judged of the Lord and condemned with a wicked World: O let me neither belong to that Generation that are pure in their own Eyes, and yet are not washed from

from their filthiness; nor let me be of their Number who say *there is no hope*, and so walk on after their own devices. Make me very sincere in acknowledging mine Iniquities, wherein I have transgressed against thee, the Lord my God, especially since I am inform'd from thy Word, that he that covereth his Sins shall not Prosper, but who so confesseth and forsaketh 'em shall have Mercy. Give me to sorrow for my Sins after a godly sort, after such a sort as will be a means of working in me a holy carefulness for the future not to offend: O rent my Heart for my Sins, and let there be found in me that godly Sorrow, which works Repentance to Salvation not to be repented of: Give me to remember my ways and my doings wherein I have been defil'd, and to loath myself for all the evils that I have committed. Work in me stedfast Purposes and Resolutions not to offend for the future, yea stedfast Purposes of keeping for the time to come, thy righteous Judgments; And having purposed, grant me thy Grace to enable me to perform. Enable me to cast away from me all my Transgressions, and do thou make me a new Heart and a new Spirit: Grant that I may put off concerning the former Conversation, the Old Man, which is corrupt according to the deceitful Lusts, and may I being renew'd in the Spirit of my Mind, put on the New Man, which after God is created in Righteousness and true Holiness: As I have yielded my Members in times past Servants to Uncleaness, and to Iniquity, unto Iniquity, so now I desire, to yield my Members Servants to Righteousness, unto Holiness. Thus, O Lord, may it please thee, to give me Repentance, that I may recover myself out of the snare of the Devil: Enable me to break off my Sins by Righteousness, and mine Iniquities by shewing Mercy to the Poor: I am very sensible that it is now high time for me to awake out of Sleep, O help me, my God, to cast off the Works of Darkness, and be pleas'd to put on me the Armour of Light; make me thus truly Penitent, that by this means I may become qualified for thy pardoning Mercy.

cy, and so be entitled to that *Blessedness*, which belongs unto *him whose Transgression is forgiven, and whose Sin is covered, and to whom the Lord imputeth not Iniquity.* Hear me, I beseech thee, for thy Son's sake, who died to purchase Pardon and Remission for all such as are truly Penitent, to whom with thy self, &c.

A Prayer for Grace in order to improve our Baptismus.

O Lord, I have reason to Bless thee, that as I was born of Christian Parents, so I was early admitted amongst the *Children of the Covenant*, by the Ordinance of Baptism. I bewail it, that since I came to Years of Discretion, I have been no more mindful of my *Baptismal Covenant*. Notwithstanding the Obligation I was then laid under, of renouncing the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh; thou knowst how contrary I have acted to this solemn Obligation, alas, I have suffered myself to be led *Captive by Satan at his Pleasure*, and have too much evidenced myself to be one of his *Children by doing his Works*; I have too much walked according to the Course of a *vain World*, and conform'd myself to the corrupt Customs of it; I have been too apt to walk after the *Flesh*, and to make Provision for it to fulfil its Lusts. Tho' I was in my Baptism dedicated to thee, yet how sadly since have I alienated myself from thee? I became by vertue of this Ordinance a Debtor to observe the *Law of Christ*; but alas, how have I cast his excellent *Laws behind my back*? I have not been *mindful*, as I should have been, of the *Covenant* I was brought into by this holy Ordinance, by which means I have forfeited all right to the Blessings and Priviledges of it. Having dealt *treacherously in the Covenant of my God*, instead of being a *God to me* how

how justly mightest thou come out against me as an avenging Enemy: But O, Father of Mercies, may it please thee graciously to forgive my breach of my Baptismal Vow, and give me Grace for the time to come to observe and keep it. Convince me, that Baptism saves not, as it is a putting away the filth of the Flesh, but as it is attended with the answer of a good Conscience towards God; and Oh that it might please thee to enable me for the future, to keep Conscience void of Offence both towards thee my God, and towards all Men. Having been baptized for the remission of my Sins, O let me receive the Remission of all my Sins, and also the gift of the Holy Ghost. Having been washt in this Ordinance, let me be Justified in the Name of Jesus, and Sanctified by the Spirit of God. Having been buried with Christ by Baptism into his Death, give me to reckon myself Dead indeed unto Sin, and may I live no longer in it; yea, enable me henceforth to walk before thee in newness of Life. Make me always mindful of the Covenant I then enter'd into. May I have Grace to enable me to hold fast the Form of sound Words, which my Christian Baptism obliges me to believe. Having been baptized into Christ, give me to put on Christ, and may I be a Child of God by Faith in Jesus Christ. Since I was then listed under his Banner, grant that I may behave myself as a good Soldier of Christ Jesus, and fight manfully under him against the Enemies of my Soul. Give me Grace to resist Satan, whom I then renounc'd, so as that he may flee from me; may I be Crucified to the World, and may the World be Crucified unto me; may I also be enabled to Crucifie the Flesh with the Affections and Lusts thereof. Since I Name the Name of Christ, give me to depart from all Iniquity. Having been made a Disciple of Christ by Baptism, let me have Grace to evidence myself a Disciple indeed, by continuing in his Word. Since thou didst then enter into Covenant with me, and I became thine, O make me truly thy Servant, truly thy Servant; and forasmuch as I was

was baptiz'd into that one Body, of which Christ is the Head, O let me be a living Member of it, and knit to all the rest of the Members in true brotherly Love. Hear I humbly beseech thee, and answer, for the sake of thy Son, to whom be Glory and everlasting Praise. Amen.

A Prayer Preparatory to an attendance on Publick Ordinances.

O God, Thou art greatly to be feared in the Assembly of thy Saints, and to be had in Reverence of all them that are about thee; and thou hast said, thou wilt be Sanctified in them that come nigh thee, and before all the People thou wilt be Glorified. O that thou wouldst help me to Sanctifie thee the Lord my God in my Heart, and let a holy Fear and dread of thy Divine Majesty fall down upon me, now that I am seeking to the Habitation where thine Honour dwells: Holiness become thine House for ever, and since it does so, stir me up. I beseech thee, ever to follow after it. I own myself unworthy to tread thy Courts, seeing I have bated Instruction, and cast thy Words behind my back; but O how sad would be my Condition, shouldst thou deal with me after my Deserts, and banish me thy Courts. O encrease my Love to the Habitation of thy House, and the Place where thine Honour dwells: Make me glad when any say unto me, let us go into the House of the Lord; Let thy Tabernacles, O Lord of Hosts, always be very Amiable to me, and grant that I may esteem a Day in thy Courts better than a Thousand. However, others that are Sensual, and have not the Spirit, may separate themselves from the Assemblies of thy People, may I continue stedfastly in the Apostle's Doctrine and Fellowship, and in breaking of Bread and in Prayers. However, the manner of some is, yet grant that I may never forsake the Assembling myself with thy People, where we may hear all Things that were commanded the Apostles

of God, and where with one Mind and one Mouth, we may Glorifie God, even the Father of our Lord Jesus Christ. Give me Grace to keep my Foot when I go to the House of the Lord, and to keep my Heart with all Diligence whilst I am in it. May I be more ready to hear, than to give the Sacrifice of Fools: Help me to seek thee in due Order, that so mine attendance there may be for the better and not for the worse. Give me to go to thy House with the Voice of Joy and Praise, and when I am there, grant that I may behave myself as in thy Presence. Enable me to bring the Sacrifice of Praise into thy House, and in thy Temple to speak of thy Glory. Since I have sinned against thee, help me to confess thy Name, and Pray and make Supplication before thee in thy House; make me swift also to hear, that so I may learn to fear thee the Lord my God as long as I Live. O God, I beseech thee, help me to pay my Vows unto the Lord in the Presence of all thy People, in the Courts of the Lord's House, and there do thou teach me of thy Ways. Do it I beseech thee, for thy Son's sake, to whom,
&c.

A Prayer for Grace, in order to be prepared for a right Attendance upon God in the Ordinance of the Lord's Supper.

Blessed Lord, I am infinitely indebted to thee, as for giving thy Son to be Sacrificed, so for instituting a Feast to be kept upon that Sacrifice. Adored be thine excellent Goodness, for making such a Feast of fat Things for the support and nourishment of perishing Sinners: I Bless thee for inviting me to come to this Feast, now all Things are ready; I accept the Invitation, but own myself altogether unworthy to be admitted a Guest at the Table of the Lord: I am not worthy to eat the Crumbs that fall from mine own Table; how much more unworthy to eat of that Bread which is
the

the Communion of the Body of Christ. I deserve for my Sins, to have a Cup of Trembling and Astonishment put into my Hands, how unworthy then am I to be blessed with the Cup of Blessing, which is the Communion of the Blood of Christ. I own my utter unworthiness, but yet seeing thou art pleas'd to invite worthless Worms to this Ordinance, I am desirous to engage my Heart to approach unto thee herein: O let me be qualified aright for my so doing, by the influences of thy Grace Enlighten, I beseech thee, the Eyes of my Mind, that so I may be capable of discerning the Lord's Body; and suffer me not whilst I Commemorate the great Sacrifice of Atonement, to offer the blind for Sacrifice myself. Stir me up to search and try my Ways, and may it please thee, to enable me to Examine myself aright before I eat of that Bread, and drink of that Cup: O thou, O God, Search me and try me, and see what wicked Way there is in me, and lead me in the way Everlasting. Give me, I pray thee, Repentance towards God, and Faith towards my Lord Jesus Christ. Give me to be reconciled to every offending or offended Brother, before I come and offer my Gift. Help me to wash mine Hands in Innocency, that so I may commend thine Altar aright. Enable me to purge out the old Leaven, in order to my keeping this holy Feast as it should be kept. Create in me an holy Hungering after the Bread which is come down from Heaven, and a holy Thirst after those Wells of Salvation which are opened and out of which thou graciously invitest me a worthless Wretch to draw Water. With desire, give me a desire to eat the Lord's Supper, and like as the Hart pants after the Water-brooks, so let my Soul pant for the living God: Let my Soul Thirst for God, for the living God, as a thirsty Land. Let the desire of my Soul be towards thee, and towards the remembrance of thy Name. Open thou my Mouth wide, and graciously fill it with thy good Things. Give me to come to thy Table Hungering and Thirsting after Righteousness, and create in me holy Purpose

poses and Resolutions of *keeping thy Righteous Judgments.* O let me come thus prepar'd to the Table of the Lord, lest otherwise when I come, I should be found guilty of the Body and Blood of the Lord, and also eat and drink Judgment to myself. The Preparation of the Heart, as well as the answer of the Tongue, is from thee, O Lord, do thou therefore prepare my Heart to seek thee, the Lord God of my Fathers. O do it for the sake of him, who was the Lamb slain from the Foundation of the World, to whom with thee and the Holy Ghost, be everlasting Praises. Amen.

A Form of Covenanting with God, taken from Chap. 9th. and 11th. of the Communicant's Companion, and proper to be used by any before they come to the Lord's Supper.

Blessed Lord, tho' thou art infinitely Great, yet despisest thou not any; so far art thou from despising us sinful Worms of the Earth, that the condescensions of thy Grace towards us are wonderful and surprizing: That they are so, appears from thy willingness to admit us into a Covenant Relation with thyself. I cannot but own my utter unworthiness to be taken into Covenant with thee by reason of my Sins. I have reason to bewail my natural estrangement from this Covenant, for I have been a Transgressor from the Womb, and very much alienated from the Life of God. I have reason to bewail my backwardness to come into this Covenant; well may I be ashamed to think how long thou hast called and I have refused; how oft thou hast stretched forth thy Hand before I regarded; how long I have made Christ, that compassionate Saviour of Sinners, to stand at the Door of my Heart and knock, before I would open to him; I abhor myself to think that I should so long keep thee waiting, when thou hast waited to be Gracious to me.

a Sinner. I blush to think, how disagreeable my Heart and Life has been heretofore to the Terms of this Gracious Covenant; alas, instead of *serving* God as I was early laid under a Covenant Obligation to do, it has been too much my manner from my Youth up to serve divers Lusts and Vanities: Yea, tho' I have formerly expressly profess my consent to the Covenant by giving the Hand, yet have I despised the Oath, breaking the Covenant of thee my God. Tho' I have said I would not Transgress, I would not Offend any more, yet have my Transgressions been multiplied, and in many Things I daily offend. God be merciful unto me, and lay not these Things to my Charge, now that I desire to joyn myself unto thee in a perpetual Covenant not to be forgotten; agreeably whereto, I do now solemnly in thy Presence, renounce the Devil, the World and the Flesh, and every Thing that stands in Opposition to or Competition with thee, O God. I earnestly desire that my Covenant with Death may be disannull'd, and my Agreement with Hell may not stand. O Lord, my God, I must own with shame, that other Lords besides thee have had Dominion over me, whose Tyranny I do now solemnly Abjure. Now that I return unto thee I am resolv'd to put away all strange Gods.

I do now Renounce all Subjection to Satan's Rule and Government, being very desirous to return from his Power to thee the Living God, and being resolv'd by thy Grace for the future stedfastly to resist him. Renounce all compliance with the Wills and the Interests of the Flesh, which is of the Earth earthly, and whereby I am ally'd to the Beasts that perish; resolving by thy Grace, no longer to make Provision for the Flesh to fulfil its Lusts, and that these shall not Reign over me:

I Renounce all Conformity to this World, and dependence upon it, resolving by thy Grace, no longer to walk according to the Course of it, nor to take up with the good Things of it as my Consolation and Reward.

I do now solemnly own my willingness and desire to receive the Lord Jesus Christ, as he is offered to me in the Gospel. I heartily consent to the Grace of Christ, and accept of Salvation in his own Way, whereby boasting is for ever excluded; instead of going about to establish my own Righteousness, by pleading not Guilty, I own my guilt, and am very desirous to submit to the Righteousness of God by Faith: Thou hast declared, by a Voice from Heaven, Christ to be thy beloved Son in whom thou art well-pleased, and I have abundant reason to say, he is my beloved Saviour in whom I am well-pleas'd.

I do also heartily consent to the Government of Christ, and am willing to accept the Salvation upon his own Terms. I am content to receive him, not only as a Priest to Justifie and Save me, but as a Priest upon his Throne to Rule and Govern me: I am desirous to be saved from my Sins, and never expect to be saved in them; seeing Christ is the Author of Eternal Salvation to those only that obey, I am willing and desirous to become his Obedient Servant.

I resign and give up myself to thee, O God, in and through Christ, being encouraged by thy Mercies to present my Body and Soul as a living Sacrifice unto thee. I Dedicate and Devote myself to thee, to be to thee for a Name, and for a Praise, and for a Glory, resolving that as all Things are of thee and from thee, so it shall always be my endeavour, that in all Things thou shalt be Glorified through Jesus Christ. I am willing and desirous to submit myself to the sanctifying Power of thy holy Spirit. I bid the blessed Spirit welcome into my Heart, and tho' he come as a Spirit of Judgment, and a Spirit of burning, as a Refiner's Fire, and Fuller's Soap, yet Blessed is he that cometh in the Name of the Lord. I am willing to submit to the disposing Power of thy Providence; Father thy Will be done, not as I will but as thou wilt; I am content that thou shouldst do with me and mine, as seemeth good unto thee

thee. Oh that I were more so. I am willing and desirous to submit to the commanding Power of thy Law, resolving by thy Grace, that all that the Lord shall say unto me, I will do, and be Obedient. I am willing to bind myself out from all Sin; What have I to do any more with Idols? I am resolved that Sin shall not Reign any more in my Mortal Body, that should obey it in the Lusts thereof; I do here engage myself ever to maintain a War, with whatever War against my Soul; I will particularly make it my business to keep myself Innocent from those great Transgressions, which should I be guilty of, would give too great occasion to the Enemies of the Lord to blaspheme that worthy Name by which I am called. I am resolv'd to evidence my Uprightness, by giving Diligence to keep myself from mine own Iniquity, and by watching against that Sin which heretofore has too easily beset me. I will make it my careful endeavour, to abstain from all appearance of Evil. I am resolved to have no Fellowship with the unfruitful Works of Darknes, neither will I be a partaker of other Men's Sins; I will give Diligence to save myself from this untoward Generation. I will not walk in the Counsel of the Ungodly, nor stand in the Way of Sinners, neither will I sit with the Wicked; let all workers of Iniquity depart from me, for I am resolv'd to keep the Commandments of my God. And as I do now solemnly bind myself out from all Sin, so I do in like solemn manner bind myself to all Duty; thou art my God, I will therefore walk in thy Name, and keep thy Righteous Judgments: I do now sincerely engage to make Religion my business; however heretofore I may have trifled, henceforward I will mind Religion, as the one Thing needful, and not be slothful in the Business of it, but fervent in Spirit serving the Lord. I will ever make Conscience of inside Godliness, as knowing that he, and he only is a Christian, that is one inwardly; and he only is an acceptable Worshipper of God, who Worships him in Spirit.

It shall be my constant care, to live a Life of Communion with thee; I purpose to see thee, the Lord always before me, and to walk with thee in all holy conversation. I am resolv'd to keep Heaven in my eye, and to take up with nothing short of it; I will never have a respect to the recompence of Reward laid up for the Faithful, and forgetting the Things that are behind, shall be my continual care to be pressing towards the Mark for the Prize of my high Calling.

I am fully purpos'd by thy Grace, to abide by this Covenant which I now enter into as long as I live, and to live up to it: I will cleave unto thee, and serve thee, O Lord. I am resolv'd to serve thee for ever, and will never go out free from thy Service; I joyn myself to thee in a perpetual Covenant, and will never depart from thee as long as I live. Lord, I am bent upon following thee whithersoever thou goest; tho' I should die for thee, yet will I not deny thee: None of these Things move me. I do rely upon the Righteousness and strength of the Lord Jesus in all this: I readily acknowledge that my own Hands are not sufficient for these Things, but I can do all Things through Christ strengthening me. Now therefore, O God, strengthen my Hands; yea let me be strengthened with all might by thy Spirit. Be surety for thy Servant for good: I am too much oppress'd with the weight of Corruption, O do thou undertake for me. Accept of me and of this Dedication of myself through the Lord Jesus Christ, who by one Offering hath perfected for ever all them that are Sanctified. To whom with thee, O Father, and the Holy Ghost, be Honour and Glory, Might, Majesty and Dominion, from this Time, henceforth and evermore. Amen, and Amen.

A Prayer for a Gracious frame of Soul, when at the Table of the Lord.

GRACIOUS Lord, I am now purposing to approach thee at thy Table, to which I am an invited tho' a very unworthy Guest; Pardon me, I pray thee wherein I am not cleansed according to the Purification of the Sanctuary, and more and more prepare my Soul for waiting upon thee there. Grant that I may draw near to thee with a true Heart, in full assurance of Faith having my Heart sprinkled from an evil Conscience, and my Body washed, as it were, with pure Water. When I am at thy Table, O let not vain Thoughts lodge in my Soul, but let my Heart be fixed, let my Heart be fixed. I desire that then the Power of the highest may overshadow me. Awake O North-wind, and come thou South and blow upon my Garden, that the Spices thereof may flow forth, and then let my Beloved come into his Garden and eat his pleasant Fruits. Give me now, I beseech thee, such Things as I have need of against the Flesh, that Knowledge, without which I cannot discern the Lord's Body; that Faith, without which I cannot receive Christ so as to have him dwell in my Heart; that Sorrow for Sin and Repentance, without which Christ will not be Precious to me; that holy Love, without which I am utterly unfit and indispos'd to taste the Fruits of my Redeemer's Love: And grant, that when I am at thy Table, these Divine Graces may be brought forth into Act and Exercise. Stir me up to muse upon Divine and Spiritual Objects, till my Heart be hot within me; and whilst I am musing, a holy Fire be kindled to burn in my Soul. Seeing I am now about to sit at the Table of the Ruler of Rulers, give me to consider diligently what is before me, that so when I am sitting with him, I may not be unfurnisht with proper Matter for serious and devout Meditation; or by an unworthy Participation of the Bread and Wine in the Sacrament, Crucify the Lord Jesus.

after

afresh. Grant that I may go forth to this Ordinance weeping, bearing the precious Seed of godly Sorrow for Sin; that so I may come again rejoicing in God, and bringing the Sheaves of Covenant Blessings along with me. Give me to look on him whom by my Sins I have pierced, and mourn: Oh, let my Soul be exceeding sorrowful for my Sins, when I consider how the Soul of the Redeemer was exceeding sorrowful unto Death by reason of the same. Break, O God, my flinty, hard rocky Heart, that so I may weep for my Sins, and be in bitterness for 'em, as one that is in bitterness for a first Born, or an only Son. Let the sight of a broken Saviour, be a means of breaking my Heart thus for Sin. When I remember the dying of the Lord Jesus, give me to loath myself for the Evils, the many Evils which I have committed: When thou shewst thyself pacified towards me, may I then remember my Sins and be ashamed, even confounded. Let it rent my Heart to consider how gracious thou art. Give me when I sit down with thee at thy Table, to see how evil and bitter a thing Sin is, which when it was impossible that the Blood of Bulls and Goats should take away, the Son of God came to put away by the Sacrifice of himself, and then set me up to form holy Resolutions against it, seeing thou didst not spare thy own Son, but didst deliver him up to the Death for such as me, grant that when I go where Christ Jesus is evidently set forth, as Crucified before mine Eyes, I may behold both the Goodness and Mercy of God, and be suitably affected. May I then see how Christ loved me, and let my Heart be very much affected with that Love of his, which was strong as Death, and which many Waters could not quench: Make me then sensible of the worth of my Soul, which was not redeem'd with Corruptible Things, such as Silver and Gold, but with the precious Blood of the Son of God: and may I from henceforth put a greater value upon it than I have done. When I sit before thee at thy Table, may I behold thy Beauty, may I as in a Glass,

behold the Glory of God, in the Face of Jesus Christ; may I then see thy Power and Glory; give me Grace to stir up myself to take hold on thee, and in sincerity to avow thee, the Lord for my God. When I am with Jesus at his Table, O let my Heart then burn within me, and be pleas'd to lift up the light of thy Gracious Countenance upon me, which will put true Gladness into my Heart. Enable me then to rejoice in the Lord, and to eat the Spiritual Meat there with gladness, praising thy Name. O give me to eat this Bread with Joy, and to drink the Wine with a merry Heart, and do thou graciously accept my Work. Make me to remember the love of Christ more than Wine, and may I then evidence myself to be of the number of the Children of Zion, by being joyful in this my King. Give me then to delight myself in the Lord, and grant unto me the desire of my Heart. O let my Soul in this Ordinance return unto thee as to a rest, yea, let my weary Soul rest itself in Christ. Help me then to cast my burthen upon him who is able to sustain, who is mighty to save, and who has promis'd no wife to cast out whoever comes to him. Let it be the Day of my espousals to the Lord, and then it will be the Day of the gladness of my Heart. How glad shall I be to say, my Beloved is mine, and I am his; O grant that I may for his sake, to whom with thyself and Holy Spirit, be everlasting Praises. Amen.

A Prayer for an Interest in such Spiritual Blessings, as God is wont to bestow upon Word Receivers.

MOST Gracious and Merciful Father, I mourn my utter Unworthiness to partake of the Divine Blessings, which I now come to sue for at thy Hands: Nay, if I had my deserts, Judgments of all kinds must be inflicted upon me. I have by manifold Sins grieved thy Holy Spirit, and therefore thou might

very justly take away thy Holy Spirit from me. I have walked in the blindness of my Mind, and therefore thou mightest justly give me up to such blindness of my Mind, that seeing I might see and not understand: I have indulged vile Affections, and have done those Things which are not convenient, and therefore I deserve to be given up to vile Affections, to a reprobate Sense, and to such Things as are not convenient: I have lent a ready ear to the cursed suggestions of Satan, and therefore were just in thee to give me up to his Power, till he had brought me into the same State of Condemnation with himself: I have made light of the Promises of the Gospel, and despised the good Land, and therefore mightest thou swear in thy Wrath that I shall never enter into thy Rest: I have walked in the broad Way leading to Destruction, and therefore thou wouldst do me no wrong, if thou didst send me there where the Worm does not, and where the Fire is not quenched. I acknowledge these to be my deserts, and yet I am coming now to supplicate for the best of Blessings; I beseech thee, for thy Son's sake, with-hold 'em not from me. Obedience to thy Command, I am going to thy Father, O let my Soul there be abundantly satisfied with the goodness of thy House. When I partake of the Sacrament upon the Sacrifice, may I receive the Atonement: When I drink of that Blood which was shed for the Remission of Sins, say unto me, be of good Cheer, thy Sins are forgiven thee. O thou who hast discovered Thoughts of Peace to Sinners, in giving thy Son to die for 'em, and who createst the Fruit of the Lips, Peace, be pleas'd to speak Peace to my Soul, then when I am sitting amongst the People, whom thou hast promis'd to bless with Peace. Let that light which is sown for the Righteous, and that grace which is sown for the Upright in Heart, shine upon my Soul. Since Christ did redeem from the Curse of the Law, in order to this, that we Sinners might receive the Adoption of Sons; O let me have a comfortable Sense of this Blessed Privilege then when I

commemorate his redeeming Love: Then when I eat
 that Bread, *which is Children's Bread*, may I experi-
 ence some sweet Assurances of thine adorning Love.
 In receiving the Sacrament, O that I might also re-
 ceive the Holy Ghost, and be sealed with that Holy Spirit
 of Promise; May I receive those Graces and Com-
 forts of the Spirit, which may be as the earnest of the
 heavenly Inheritance; may I receive some Assurance
 of my belonging to that little Flock, to whom it is
 good Pleasure to give the Kingdom; that by this means
 I may have strong Consolation, who am fled for Refuge
 to lay hold upon the hope set before me. Grant, I be-
 seech thee, that my Eating and Drinking at thy Table
 here below, may be a comfortable Pledge of my
 Eating and Drinking at thy Table in thy Kingdom. May
 I experience this Holy Ordinance to be strengthening
 and refreshing to my Soul; Let the Bread strengthen
 and the Wine make glad my Heart: When I feed upon
 the Body and Blood of Christ, may I experience
 Flesh to be Meat indeed, and his Blood to be Drink
 indeed, and may I so eat his Flesh, and drink his Blood
 as that I may live by him; give me to sit under thy Shad-
 ow with Delight, and let me find thy Fruit sweet to my
 Taste; since a Feast is made for Laughter, O that
 might be full of Spiritual Joy, then when I keep
 Spiritual Feast: Shew unto me then thy marvellous Love
 Kindness; cause thy Goodness then to pass before me; give
 me thy Loves, O let me experience Wisdom's Ways
 be Ways of Pleasantness, then when I come to eat
 the Bread, and to drink of the Wine, which shee has made
 glad; enable me then to rejoice in thee as my God
 my Glory; as the health of my Countenance, and mine
 exceeding Joy: And let me experience thy Benignity to be
 better than Life: Say unto my Soul I am thy Salvation,
 thy Shield, thine exceeding great Reward, and as
 Bridegroom rejoiceth over the Bride, so do thou my
 Father rejoice over me. Grant, I pray thee, that my eating
 the Flesh, and drinking the Blood of Christ in
 Sac

Sacrament, may be a happy means of Christ's more firmly dwelling in me, and of my dwelling in him. From the fulness that is in Jesus Christ, in whom it pleased thee, that all Fulness should dwell, let me receive Grace for Grace, even an abundance of Grace, and of the gift of Righteousness; let me receive Grace to help in every time of need; Grace sufficient to enable me to resist Temptations, to keep me from fainting in a Day of Adversity, and to preserve me from turning from after thee: O let me, for his sake, who is the living Bread that came down from Heaven, and who gave his Flesh for the Life of the World, to whom with thee, O Father, and the Holy Spirit of Grace, be ascribed Honour and Glory, Might Majesty and Dominion, from this time henceforth and for ever.

A Thanksgiving proper to be used after receiving the Lord's Supper.

Blessed and Gracious Majesty, I have reason to Bless and to Praise thee, for the Opportunity which thy Gracious Providence has vouchsafed me, eating and drinking in thy Presence at thy Table? How is it, when thou hast said the Foolish shall not stand in thy sight, that I who have been so Foolish and disobedient, have been admitted to sit at thy Table? How is it that thou permittest me, who deserve not to be set with the Dogs of the Flock, to sit down under thy Shadow, where thy Fruit is sweet to my Taste? I Bless thee for this token for good vouchsafed to me a worthless sinful Worm; by this I know that thou favour'st me, for if thou Lord hadst been pleas'd to have kill'd me, thou wouldst not have shewed me such Things as these. I Bless thee, for that thou hast made the wonderful Work of Redemption to be remembered, and for providing such a Feast of fat Things for the Sons of sinful Adam. What is Man that thou shouldst so far visit and regard him, as to Feast him with the Flesh and Blood of the

Son of Man? Adored, for ever Adored, be the amazing Condescensions of thy Grace, that thou art willing to dwell with Men, with rebellious Men here upon Earth, and that thou permittest sinful Wretches to take thy Covenant into their Mouths. I will mention the loving Kindnesses and Praises of thee, O Lord, according to what thou hast bestowed upon me: I am overcome with thy Goodness, in permitting such a dead Dog as I am to take Children's Bread. Bless the Lord, O my Soul, and all that is within me Bless his holy Name; Bless the Lord O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities, who healeth all thy Diseases: Who redeemeth thy Life from Destruction: Who crowneth thee with loving Kindness and tender Mercies; and who satisfieth thy Mouth with good Things. Now I have eaten and am filled with good Things, I have reason to Bless thee the Lord my God, for the good Land which thou hast given me to have my Lot in, and for the good Land whereof thou hast given me the comfortable Prospect. What shall I render to the Lord for all his Benefits towards me? As long as I live I will Bless thee, O Lord, yea I will Praise thee my God whilst I have my Being. I love thee O Lord, who hast loved me with an everlasting Love, and with loving Kindness hast drawn me. Glory be unto thee in the highest, for evidencing so much Peace and Goodwill to me a sinful Worm of the Earth. Worthy also the Lamb that was slain to receive Blessing, and Honour, and Glory, and Power, for he was slain, and has redeemed me to God by his Blood; yea, he has washed me from my Sins in his own Blood, and has made me to my God a King and Priest. God forbid that I should Glory, save in the Cross of my Lord Jesus Christ, which is so much the Wisdom of God, and the Power of God, and by which I humbly beseech thee, grant that I may be crucified to the World, and the World crucified unto me, for the sake of thy dearly beloved Son, who tho' he was once Crucified through Weakness, does now live by the Power of God to whom with thee and the Holy Ghost, be everlasting Praises. Amen.

A Prayer proper to be used after the Lord's Supper.

Blessed Lord, I Bless thee for the Opportunity I have had of renewing my Covenant with thee, and of being feasted by thee at thy Table: I humbly beseech thee to forgive what thy pure Eyes have seen I commit in me, whilst I have been at thy Table. Forgive me that my Soul was not more cleans'd, according to the Purification of the Sanctuary, and that when I would do good, so much evil has been present with me. Give me now to go on my Way rejoicing, and to sing in the Ways of thy Commandments; O let me now lay aside every Weight, and the Sin that most easily besets me, and run with patience the race that is set before me. I have chosen the way of Truth, grant I beseech thee, that I may stick to thy Testimonies. I have opened my Mouth unto thee, O Lord, and I cannot go back, suffer me not, I pray thee, so much as to look back. Thou hast been pleas'd to seal to me many kind Promises at thy Table, and now Lord let the Thing that thou hast spoken concerning thy Servant be establish'd for ever, and do as thou hast said: Remember, I beseech thee, the Word unto thy Servant, upon which thou hast caused me to hope. I have been also refreshed binding my Soul with a Bond to thee; O Lord God of Abraham, and of Isaac, of Israel, keep it for ever in the imagination of the Thought of my Heart to serve thee. I have been eating of that Bread, which is a means of uniting Christians, tho' many into one Body; O let me increase and abound in Love towards all Christians and all Men. Stir me up by the influences of thy Grace, to shew Mercy, from a Sense of the Grace of the Lord Jesus, who tho' he was Rich, yet for my sake became Poor, that I through his Poverty may be made Rich. Let a Sense of thy Goodness in forgiving the great Debt, wherein I stood indebted to thy Justice, be a means to excite in me Compassion towards any of my

fellow Servants, who may in any kind injure me. Give me so to bear about with me the dying of the Lord Jesus, as that the Life of Jesus may be manifested also in my Mortal Body. Help me to walk worthy of the Vocation wherewith I am called, and so as that I may not give occasion to have the Name of God and his Doctrine evil spoken of. Grant me thy Grace, that I may evidence myself to be a Wise and Understanding Person, by keeping and doing thy Statutes. Having sworn to keep thy Righteous Judgments, O help me to perform. Keep me from transgressing, since I have said I will not Transgress. Let my Soul Worship thee, O Lord, since it has said unto thee thou art my God. Now that I have eaten Bread with Christ, keep me from lifting up the Heel against him. Now that thou hast given me such a kind Deliverance as I have experienced at thy Table, let me not again break thy Commandments. O that I might feel the Love of Christ constraining me to all Duty and Obedience. Having received Christ Jesus the Lord, so let me walk even before thee in the Land of the living, in Truth, and with a perfect Heart. Enable me so to look to myself that I lose not the Thing which I have wrought. Suffer me not so far to abuse the Grace of the Gospel, as to sin either because Grace hath abounded, or that Grace may abound. Give me to shew that I have had Fellowship with Christ, by walking in the Light, and by walking as he also walked. Grant that I may behave myself after such a manner, as that those I converse with, may take Knowledge of me that I have been with Jesus. Let me have my Conversation in the World, in Simplicity and Godly Sincerity, and not with fleshly Wisdom. May I resemble Christ in Meekness and Gentleness. Make me faithful in the unrighteous Mammon. Help me to renounce all the hidden Things of dishonesty. Keep me from being desirous of Dainties, or running with Sinners to any excess of Riot. O let not me who have been partaking of the Cup of the Lord, meddle with the Cup of Devils. Give me Grace to possess my Vessel in Sanctification.

cation and Honour, and not in the Lusts of Uncleanness. Make me ready to Minister to others for their good, in conformity to my Blessed Saviour, who came not to be ministered to, but to Minister, and to give his Life a ransom for many. Make me ready to every good Work, and forasmuch as my Goodness does not extend unto thee, let it extend to the Saints, those excellent ones of the Earth. Let my Affections be more drawn off from Things here below, and give me Grace to seek and to set my Affections upon Things above, where Christ sitteth on the right Hand of God, and from whence I look for my Saviour. I have been now seeing through a Glass darkly, O when shall I come there where I shall see Face to Face, and know even as I am known. Let the Joy whereof I have now been a Partaker remain in me. Give me Grace always to Triumph in Christ Jesus. O do it for his sake, to whom, &c.

A Prayer for Grace to enable to keep Vows and Promises.

O Lord, Thou art abundant in Goodness and Truth, the Faithful God, who keepest Covenant to a Thousand Generations; whatever thou hast said thou wilt do, whatever thou hast spoken thou wilt make good: Thy Faithfulness reaches to the Clouds; O how unlike to thee have I been? There has been little Truth and Faithfulness in me; I have often said and have not done, have spoken, but have not made it good. I may justly be ranked in the number of those Children, in whom there has been little or no Faith. Not one Thing ever fail'd of all the good Things which thou the Lord our God hast spoken concerning thy Servants, but how wretchedly have I fail'd in making good those Promises of Duty and Obedience which I have made to thee; all thy Words are true, but how false have I been even to the most solemn Engagements? Great is thy Faithfulness, and great has been my Unfaithfulness. I have been false to my Baptismal Vow,

wherewith I was laid under an early Engagement of
 being thy devoted Servant; and tho' I have often re-
 new'd this Vow, and therewith bound my Soul, yet
 have I often (to my shame may I speak it) broke the
 Bond asunder, and cast away this Cord from me, where-
 with I have been so often fastned to thy Service. I
 have been liberal in Promises of Obedience, but very
 sparing as to Performances. Be Merciful to me a Sin-
 ner, for the Lord's sake, and forgive my great Perfi-
 diousness: Forgive me, that after I have sworn to
 the Lord, I have not perform'd; that I have so often
 gone back, and acted contrary to the Word that has gone
 out of my Mouth. Give me Grace for the future to
 be true and faithful in the Covenant of my God: Having
 vow'd to thee the Lord my God, may I not be slack to
 pay it, lest thou require it, and it be Sin to me; yea grant
 that having vow'd to thee, I may not defer to pay: Con-
 vince me how much better it is not to Vow, than having
 vow'd, not to perform; Thy Vows, O God, are upon me,
 and seeing they are, enable me daily to perform the
 same by a Holy Life, and also to pay them in the pre-
 sence of thy People by Acts of Religious Worship.
 Convince me, what a snare it is to my Man to devote
 that which is Holy, and after Vows to make enquiry; and
 let this, O God, never be my Case. Give me, I pray
 thee, to abound more in offering to thee Thanksgiving
 and in paying to thee, O thou most High, those Vows which
 my Lips have utter'd. I have said I will not Transgress,
 will not offend, grant, O Lord, that I may do as I have
 said; what I have spoken, help me to make good. Grant
 that my Words in Conformity to thine may be true
 Words, and in imitation of thy Blessed example
 make me ever mindful of the Covenant into which
 have entred with thee. Thou keepest Truth for ever
 and thou never sufferst thy Faithfulness to fail, O he-
 lp me to keep Truth as long as I live, and grant, I hum-
 bly beseech thee, that my Faithfulness may never fail.
 These Things I humbly request, for thy Son's sake,
 whom, &c.

A Prayer for the Love of God.

O Lord my God, Thou art one Lord, and hast required me to love thee with all my Heart, and all my Soul, and all my Might: As thou hast required it, so thou art worthy of my Supreme Love. How lovely and amiable art thou, O God, by reason of these Infinite Excellencies which are lodg'd in thy Glorious Nature! Thou art the King of Glory, cloath'd with Majesty and Honour, thy Name is Excellent, Strength and Beauty are in thy Sanctuary; who can make known the Glorious Majesty of thy Kingdom, and the greatness of thy Excellency? How lovely and amiable art thou upon the Account of the Infinite Beneficialness of thy Nature? How exuberant and diffusive is thy Goodness? For thou art good to all, and thy tender Mercies are over all thy Works. How worthy art thou, O God, of my best Affections? For thou hast made me, thou hold'st my Soul in Life, thou daily load'st me with thy Benefits, and hast evidenced no small Goodness to me in those Laws which thou hast Graciously enjoyn'd me to keep and observe, since they all have a natural Tendency to promote my Good and Welfare. O God, what Infinite Reason have I to love thee, when I reflect upon that wonderful Provision which thou hast made for the Happiness of me a Sinner? When I reflect upon the sending thy Son into the World, to save me from my Sins, and to deliver me from the Wrath to come; when I consider that Covenant of Grace which thou hast graciously entred into with Sinners, wherein thou hast promis'd Pardon and eternal Life, to me a Rebel, upon the most easie and reasonable Terms that can be imagin'd? Worthy art thou, O Lord, both of my Love, and also of the Love of all reasonable Creatures, since thou alone canst render such Creatures truly happy; Thou alone art an Infinite, Eternal, and Unchangeable Good, and therefore thou alone

canst

canst be a proper Portion for mine Immortal Soul :
*Whom have I in Heaven but thee, and there is none upon
 Earth that I can desire besides thee; When my Flesh and
 my Heart fails me, then thou art the Strength of my
 Heart, and my Portion for ever. When I reflect upon
 thine Amiability, O God, when I consider how love-
 ly thou art in thyself, and how loving thou hast shewn
 thyself to me, I blush, and am ashamed that I am so
 void of the Love of God as I am; I blush and am
 ashamed that I have so wretchedly misplac'd this noble
 Affection by thee implanted in the Soul; that instead
 of loving thee the Father of all, and the Father of Mer-
 cies, I have loved the World and the Things of it; that
 I have been a lover of Pleasure more than of God; that I
 have forsaken thee the Fountain of living Waters, and
 have hewn out to myself Cisterns, broken Cisterns, that can
 hold no Water. I blush, O God, to think that ever I
 should be so Wicked, as to condemn one in my Heart, so
 worthy of my highest Esteem, as thou art; that I
 should so very much displease and dishonour one,
 whom if I had lov'd, I should have sought to have
 pleas'd and honour'd; that instead of cleaving to thee,
 O Lord, as my Supream felicitating Good, it should
 be so much the Language of my Heart, depart from
 me, for I desire not the Knowledge of thy Ways. O God
 have Mercy upon me, and graciously forgive my want
 of Love to thee; do it for thy Son's sake, who is the
 Son of thy Love, and for his sake be pleas'd to shed
 Abroad the love of thyself in my Heart. Implant in me
 a high Esteem of thy glorious Excellencies: Stir me
 up always to do the Things that please thee, and which
 tend to thy Honour: Help me to cleave to thee as my
 chief God: As the Hare pants after the Water-brooks,
 so let my Soul pant after thee, O God; yea let my Soul
 thirst for God, for the living God: And since this is the
 Love of God, that we keep his Commandments, enable
 me by thy Grace to keep all thy Commandments. O
 grant that I may love thee, not in Word or in Tongue,
 but*

but in Deed and in Truth; yea, let me love thee with all my Heart, and Mind, and Soul, and Strength: Let my love of thee be strong as Death, and such as no Waters of Afflictions will ever be able to quench: Yea, O God, make me to increase and abound in love to thee, till I come there, where this Grace will not cease, but be perfected. Since he that loveth is born of God, and knoweth God, may I have this evidence of my being born of thee. O Lord, direct my Heart into such a Love of thee, as will render thy Commandments easie to me, and my Obedience acceptable unto thee. O that by holy Love I were transform'd into the Divine Image, and conform'd to Christ my Head, whose Testimony of himself was true, when he said, *I love the Father.* I desire that hereby I may be united to thee, O God, seeing thou art Love, and he that dwells in Love, dwells in thee, and thou in him. Thou hast promis'd, that all Things in this World shall Work together for good to them that love God, and that hereafter thou wilt bestow a Crown of Life upon such; O then, whatever thou dost, be pleas'd to implant this Grace in my Heart, whereby I may become interested in such exceeding great and Precious Promises. I live in a World expos'd to manifold Temptations, may I be clad with this Breast-plate. I am liable to many Fears, O let me be made perfect in Love, that by this means I may happily be delivered from all that fear that bath Torment in it. Grant me these Requests, O Lord, who art my Light and my Salvation, for thy Son's sake, to whom, &c.

A Righteous Person Rejoicing in the Lord, and praying that he may do so.

I Will greatly rejoice in thee, O Lord, my Soul shall be joyful in thee my God; for thou, O Lord, art the Portion of mine Inheritance, and of my Cup; thou maintainest my Lot; The Lines are fallen to me in Pleasant Places;

Places; yea, I have a goodly Heritage. I will rejoice in thy Salvation, and in the Name of thee my God, will I set up my Banner, for thou Lord art my Light and my Salvation. Whom shall I Fear? Thou Lord art the Strength of my Life. Of whom shall I be Afraid? My Soul shall make her boast in thee, O Lord, for thou Lord art my Rock and my Fortrefſ, and my Deliverer, the God of my Rock, my Shield, and the Horn of my Salvation, my high Tower and my Refuge, and my Saviour: Who is God ſave the Lord, and who a Rock ſave thee my God? Thou art my Strength and my Redeemer, my Help, my Sun, my Shield, therefore ſhall my Heart rejoice in thee. Yea, my Meditation of thee ſhall be ſweet, and I will be glad in thee, O Lord, who haſt betrothed me to thyſelf in Rightcouſneſſ, and in Judgment, and in Mercy. Return then unto thy Reſt, O my Soul, for the Lord hath dealt bountifully with thee. In God will I boaſt all the Day long, for thou Lord art my Shepherd, I ſhall not want; thou makeſt me to lie down in green Paſtures: Thou leadſt me beſides the ſtill Waters; Thou reſtoreſt my Soul, and leadſt me in the Paths of Rightcouſneſſ, for thy Names ſake. Yea, Tho' I walk through the Valley of the ſhadow of Death I will fear no Evil: For thou art with me, thy Rod and thy Staff do comfort me. Thou prepareſt a Table before me, in the preſence of mine Enemies. Thou anointeſt my Head with Oil, and makeſt my Cup to run over. Surely Goodneſſ and Mercy ſhall follow me all the Days of my Life, and I will dwell in the Houſe of the Lord for ever: this is what I have deſired, and this is what I will ſeek after, that ſo I may behold thy Beauty, O Lord. How am I indebted to thee, O Lord, for granting to me ſuch occaſion and opportunity, for making my boaſt in thee? What ſhall I render to thee, for giving me ſuch abundant reaſon for Joy and Gladneſſ, and Triumph, and calling me a ſinful Wretch, to rejoice in thee who had deſerv'd to be caſt away from thy Preſence, and ſent there, where there is weeping and wailing and gnawing of Teeth for ever? What reaſon have I to bluſh, that I have

have no more rejoiced in thee, since thou hast made it my Duty? That I have no more delighted myself in thee, with whom is the Fountain of Life, and in whose Light only it is that I can see Light; That I have no more Glorified thee, by representing thy *Ways as Ways of pleasantness*; that I have dwelt so rarely in the delightful view of thy Glorious Excellencies; that I have so seldom eyed thee with delight and thankfulness in my Creature Enjoyments, Tho' it is through thy Favour that my Mountain Stands fast; I bewail it, that I have been so apt to lift up my Soul to Vanity, and to rejoice in Wealth and Riches, in the encrease of Corn and Wine, rather than in thee, or the Light of thy Countenance: That I have not served thee the Lord my God with that Joyfulness, and with that gladness of Heart, for the abundance of all Things which became me. O Lord forgive me, I beseech thee, for thy Son's sake, in whom thou wert always well pleas'd; and graciously enable me for the time to come to be glad and to rejoice in thee: O stir me up to such a Meditation upon thy glorious Excellencies and Perfections, as will be sweet to me. There be many, O Lord, that say, who will shew us any good, but being sensible that any good is not a proper and suitable good for my Soul, I desire that it might please thee to lift up the Light of thy Countenance upon my Soul, which will fill me with more gladness, than the encrease of Corn and Wine. O let my Soul be joyful in thee my God, from a Sense of my Interest in thee, who art my Glory, and the lifter up of my Head. Tho' one Thing I desire of thee, and am resolv'd that I will seek after, even that I may dwell in the House of the Lord all the Days of my Life, to behold the Beauty of the Lord, and to enquire in thy Temple. Give me to delight myself greatly in thy Commandments which I have chosen; let 'em be sweeter to me than Honey, and the Honey-comb, and may I love 'em above Gold, yea above fine Gold. Grant that I may esteem all Things but as dross and dung, in comparison of a Sense of thy

Favour, and the *Light of thy Countenance*; and let all those streams of earthly Comfort whereof I Taste, lead me directly to thee, and be a means of helping me to delight myself in thee, as the *Glorious Fountain* of all good. O let my *Heart rejoice in thee* always, and let my *Soul make her boast in thee* all the Day long; yea, give me to rejoice in thee evermore. Although the *Fig-tree* should not Blossom, neither should there be Fruit in the *Vines*; tho' the labour of the *Olives* should fail, and the *Fields* should yield no meat; tho' the *Flock* should be cut off from the Fold, and there should be no Herd in the *Stalls*, yet let me rejoice in the Lord, and joy in thee as the God of my Salvation. O let me partake of that Joy of the Lord, which will be my strength in the World, and help to prepare me for entering into the Joys of my Lord hereafter. Do thou, O God of hope, fill me with all Joy and Peace in believing; grant that my Consolation may abound by Jesus Christ: and may I in a happy Conformity to the Apostles and Primitive Christians, ever joy in thee my God, through our Lord Jesus Christ, to whom with thee, and the Holy Ghost, be Honour and Glory, and Everlasting Praise. Amen.

A Prayer for Trust in God.

Blessed Lord, I Adore thine Infinite Power, for which nothing is or can be too hard; thine excellent Goodness, whereby thou art inclin'd to do Good, and to shew Mercy to all, and thy matchless Wisdom, whereby thou knowst how to bring about and accomplish any designed End. These Attributes render thee a proper Object of Trust and Dependance, and besides, thou hast given thy Servants many precious Promises upon which thou hast caus'd them to hope: When I consider these Things, I see great reason to be ashamed, that I have no more made thee the Object of my Trust and Dependance. Instead of acknowledging thee in all my Ways, as I should have done, I have scarce

acknowledged thee in any; I have neither committed my Way nor my Work unto thee, as became me to do: Tho' thou hast bid me be careful for nothing, yet have I indulged many anxious, distrustful and solicitous Cares: Tho' thou hast been pleased to make that my Duty, which is really my Priviledge, even to cast my Burden upon thee, yet have I not done it, so insensible have I been both of my Duty and Happiness. How apt have I been to take anxious Thoughts for Life, what I shall Eat, and what I shall Drink, tho' by taking Thought, I cannot add one Cubit to my Stature; how apt to take Thought for Raiment, not considering the Lillies of the Field how they grow and are Arrayed, though they toil not, neither do they spin; how apt to take Thought for to Morrow, not considering that sufficient for the Day is the Evil thereof. Instead of putting my Trust in a her, O Lord, I have been too much in Bondage, through a sinful slavish fear of Man: Instead of having my Heart fixed, trusting in the Lord, I have been too much afraid of evil Tidings. I bewail it, that whereas thou art the sole Object of Trust, I have been so apt to Trust in other Things. O Lord, I humbly beseech thee, lay not my Sin and Folly in these several respects to my Charge, and give me for the time to come, to trust in the Lord with all my Heart; Grant that in all my Ways, I may acknowledge thee, and be pleas'd graciously to direct my Paths; Help me to commit my Works unto thee, and let my Thoughts be established; to commit my Way unto thee, and may it please thee to bring to pass what is needful and convenient for me. Be thou, O Lord, my Portion, and help me to hope in thee; be thou my strong Habitation, and give me continually to resort to thee; Enable me by thy Grace to wait on the Lord, and to be of good Courage; and be pleas'd to strengthen my Heart, O thou who art the Confidence of all the ends of the Earth, and of them that are afar off upon the Seas: Give me to cast all my Cares upon thee, and be pleas'd to evidence a particular

Care

Favour, and the *Light of thy Countenance*; and let all those streams of earthly Comfort whereof I Taste, lead me directly to thee, and be a means of helping me to delight myself in thee, as the *Glorious Fountain* of all good. O let my *Heart rejoice in thee* always, and let my *Soul make her boast in thee* all the Day long; yea, give me to rejoice in thee evermore. Although the *Fig-tree* should not Blossom, neither should there be Fruit in the *Vines*; tho' the labour of the *Olives* should fail, and the *Fields* should yield no meat; tho' the *Flock* should be cut off from the Fold, and there should be no Herd in the *Stalls*, yet let me rejoice in the Lord, and joy in thee as the God of my Salvation. O let me partake of that Joy of the Lord, which will be my strength in this World, and help to prepare me for entering into the Joys of my Lord hereafter. Do thou, O God of hope, fill me with all Joy and Peace in believing; grant that my Consolation may abound by Jesus Christ: and may I in a happy Conformity to the Apostles and Primitive Christians, ever joy in thee my God, through our Lord Jesus Christ, to whom with thee, and the Holy Ghost, be Honour and Glory, and Everlasting Praise. Amen.

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acknowledged thee in any; I have neither committed my Way nor my Work unto thee, as became me to do: Tho' thou hast bid me be careful for nothing, yet have I indulged many anxious, distrustful and solicitous Cares: Tho' thou hast been pleased to make that my Duty, which is really my Priviledge, even to cast my Burden upon thee, yet have I not done it, so insensible have I been both of my Duty and Happiness. How apt have I been to take anxious Thoughts for Life, what I shall Eat, and what I shall Drink, tho' by taking Thought, I cannot add one Cubit to my Stature; how apt to take Thought for Raiment, not considering the Lilies of the Field how they grow and are Arrayed, though they toil not, neither do they spin; how apt to take Thought for to Morrow, not considering that sufficient for the Day is the Evil thereof. Instead of putting my Trust in thee, O Lord, I have been too much in Bondage, through a sinful slavish fear of Man: Instead of having my Heart fixed, trusting in the Lord, I have been too much afraid of evil Tidings. I bewail it, that whereas thou art the sole Object of Trust, I have been so apt to Trust in other Things. O Lord, I humbly beseech thee, lay not my Sin and Folly in these several respects to my Charge, and give me for the time to come, to trust in the Lord with all my Heart; Grant that in all my Ways, I may acknowledge thee, and be pleas'd graciously to direct my Paths; Help me to commit my Works unto thee, and let my Thoughts be establish'd; to commit my Way unto thee, and may it please thee to bring to pass what is needful and convenient for me. Be thou, O Lord, my Portion, and help me to hope in thee; be thou my strong Habitation, and give me continually to resort to thee; Enable me by thy Grace to wait on the Lord, and to be of good Courage; and be pleas'd to strengthen my Heart, O thou who art the Confidence of all the ends of the Earth, and of them that are afar off upon the Seas: Give me to cast all my Cares upon thee, and be pleas'd to evidence a particular
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Care of me: At what time I am afraid, help me to Trust in the Name of the Lord, and to stay myself upon thee my God; keep me from a sinful fearing what Flesh can do unto me: Let me happily experience how much in quietness and confidence my Strength does lie: However it may please thee to deal with me, yea tho' thou mayst slay me, yet let me Trust in thee. Keep me from making any Thing besides thee the Object of my Trust: Deliver me, I beseech thee, from trusting in myself, or leaning to mine own Understanding: Grant that I may not evidence myself to be a Fool, by trusting in my own Heart. Deliver me from trusting in Wealth and Riches, O suffer me not to make Gold my Hope, or to say to the fine Gold thou art my Confidence. Deliver me from trusting in a Friend, or putting confidence in a Guide; instead of doing this, help me to look for the Lord, and to wait for the God of my Salvation. Deliver me from putting my Trust in Princes, or in the Sons of Men, in whom is no help; and convince me how much better it is for me to trust in the Lord, than to put confidence in Man; yea, how much better it is to Trust in the Lord, than to put confidence in Princes. O let not my Heart ever depart from thee my God, by trusting in Man, and making Flesh my Arm. May I ever be so happy, as to have my hope in thee the Lord my God, who didst make Heaven and Earth; and grant that I may find by happy experience, how good it is that a Man should both hope, and quietly wait to see thy Salvation. Grant these Things, I humbly beseech thee, for thy Son's sake, to whom,
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A Prayer for the Fear of God.

Blessed Lord, Thou art mighty in Strength, excellent in Power, who is like unto thee? What God is there in Heaven or in Earth, that can do according to thy Works, and according to thy Might? Thou art worthy to be feared by all the Earth, and it is no more than what is meet,

that all the Inhabitants of the World should stand in Awe of thee. Who would not fear thee, O King of Nations? For to thee doth it appertain to do Evil, and to do Good. Thou even thou art to be feared; when I consider this, I see reason to blush, that I have stood in no more Awe of thee: My Transgressions do say that I have not had thy fear before mine Eyes, as I should have had it: Tho' thou art my Maker, yet I have given thee too much reason to complain of me, and say where is my Fear? Though thou art a great King, and thy Name is dreadful among the Heathen; tho' thou hast measured the Waters in the hollow of thy Hand, and meted the Heavens with a Span, and placed the Sands for the bounds of the Sea, by a perpetual Decree that it cannot pass, yet how little have I feared thee, or trembled at thy Presence? So Foolish have I been, and void of Understanding. I have shewn myself to be possesst of little Wisdom, by not fearing and departing from Evil more than I have done. Instead of standing in Awe of thy Words, and fearing thy Commandments, as I should have done, I have too much despised both, and therefore deserve to be destroyed with an everlasting Destruction. But, O God, may it please thee to deal Mercifully with me, for thy Son's sake: Let not the Anger of my Lord wax hot against me, for who may stand in thy sight when once thou art Angry? Put thy Fear into my Heart, even that fear of thee, which is the beginning of Wisdom, and whereby Men do depart from Evil. Give me to sanctifie thee, the Lord my God in my Heart, and to make thee my Fear and my Dread. Let thine Excellency make me afraid, and let such a dread of thy Glorious Majesty fall upon me, as may ever restrain me from doing the abominable Thing which thy Soul hates. Give me to serve thee acceptably, with Reverence and godly Fear, as knowing thee to be a consuming Fire. Grant that I may fear thee, and glorifie thy Name, fear thee, and give Glory to thee. Enable me to walk in the fear of the Lord, which is the Fountain of Life, and whereby I may be enabled to depart from the Snares

Snares of Death. Give me in imitation of thy Servant Job, to fear thee and eschew Evil; and as Abraham evidenced his fear of thee, by not withholding his Son from thee, so grant that I may evidence that I fear thee, by being ready to part with any earthly Comfort in Obedience to thy Call. Grant that I may be in the Fear of the Lord every Day, and all the Day long, Instead of hardning my Heart, and so falling into Mischiefs, may I be so happy as to fear always. Deliver me, I beseech thee, from the fear of Man which bringeth a Snare, and instead of being afraid of them which kill the Body, and after that have no more that they can do, give me still to fear thee, who after thou hast killed, hast Power to cast both Body and Soul into Hell. In such a Fear, grant that I may pass the time of my Sojourning in this World. I bless thee for those Glorious Priviledges recorded in thy Word, as belonging to such as fear thee; I am there inform'd, that thine Eye is upon them, that thou takest Pleasure in them, that thine Angels encamp round about 'em, that there will be no want to 'em; that like as a Father pities his Children, so thou pitiest all such, that it shall be well with them, that thou wilt graciously fulfil the desire of such, hear their Cry and save them. O how great is thy Goodness which thou hast laid up for them that fear thee! Implant therefore thy Fear in my Heart, whereby I may come to be interested in all this Goodness. Do it for the Redeemer's sake to whom, &c.

A Prayer for the Love of our Neighbour.

O Lord, Thou art Love, and hast enjoyn'd me to love my Neighbour as myself; Ibewail it that there is so little of this excellent Grace seated in my Heart, and appearing in my Life; that I have been no more kindly Affectioned towards others, that I have no more walked in Love. I am commanded in thy Gospel to love others, as Christ has loved me; but O how different,

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how vastly different has my Love to others been, from the Love which the Blessed Jesus has exprest towards me; he has made it an evidence of Discipleship to Love others, but alas what little Proof have I given of my Discipleship: I wish I could say I had not acted quite contrary to that Love which the Gospel enjoyns, by indulging bitter envying and hatred and strife in my Heart: God be merciful unto me, and pardon my want of Love towards my fellow Creatures; and since Love is the Fruit of the Spirit, I humbly beseech thee, let this excellent Grace be produced in my Soul, by the sweet influences of the Blessed Spirit. May I be thus taught of God to Love others. Let me have this evidence of my being passed from Death to Life, and let my Heart be comforted, by being knit together in Love to others: Make me kindly affectioned towards others, and give me to walk in Love as Christ hath loved me: Instead of evidencing myself to be in Darkness, by hating my Brother, grant that I may evidence myself by loving him, to be born of God, and to abide in the Light. Let my Love be of the right Kind, and such as it ought to be; let it be unfeigned, and without Dissimulation; O give me thy Spirit, that hereby I may purifie my Soul, in obeying the Truth unto unfeigned Love of the Brethren. Let it be strong and fervent, proceeding from a pure Heart; O may I be enabled by thy Grace to love others with a pure Heart fervently; to love all Things, give me to have fervent Charity towards my fellow Creatures, my fellow Christians, even such a Charity as will cover a Multitude of Sins. Grant, I beseech thee, that my Love may be Active and Laborious; O stir me up by thy Grace to that labour of Love which thou art not unrighteous to forget, and give me to love not in Word and in Tongue only, but in Deed and in Truth. O that my Love of others might resemble that Love which I have for myself, and that Love which my Redeemer bore to me, feeling I am enjoyned in the Gospel, both to Love my Neighbour as myself, and

and also to love him as Christ has loved me. Let my Love, I beseech thee, be every Day encreasing and abounding more and more, the good Lord make me to encrease and abound in Love towards others; and may it still last, continue and encrease, till I come to that Blessed World, where this heavenly Grace will be perfected. Hear my Prayers, I beseech thee, O Lord, and whatever thou dost, write this Royal Law upon my Heart: Seeing this is the end of the Commandment, to love out of a pure Heart, give me Grace thus to act and to do all my Things with Charity, for the sake of him who hath loved me, and given himself for me an Offering and a Sacrifice to God for a sweet smelling Savour; to whom with thee, O Father, and the Holy Ghost, be Honour and Glory, and everlasting Praise. Amen.

A Prayer for the Grace of Meekness.

MOST Merciful and Gracious Lord, though thou art great in Power, yet art thou slow to Anger, and plenteous in Mercy. Thou hast made it my Duty to cease from Anger, and to forsake Wrath, but contrary to thy Command, and my own Interest, I have indulged too much this evil Passion: Instead of being slow to Wrath, and thereby evidencing myself to be a Person of great Understanding, I have been apt to be soon angry, and therein have dealt foolishly. I bewail it that my Spirit has been often provoked, so as to cause me to speak unadvisedly with my Lips. I have too much evidenced myself a Fool both by suffering my Wrath to be presently known, and also by suffering Anger too long to rest in my Bosom. How often have I been angry, O Lord, and sinned in it? I wish I could say that I had not given Place to the Devil, by sometimes suffering the Sun to go down upon my Wrath: I wish I had less indulg'd a froward Heart, and a perverse Tongue; I wish I had had a better rule over my own Spirit, but I have had so little, that in this respect I have been

been too much like a *City that is broken down and without Walls*. I cannot without horror reflect upon those passionate and outrageous Resentments, which trifling Provocations have kindled in my Breast: Hadst thou, O Lord, been as hasty and froward with me, as I have been with my fellow Creatures, I had been undone long ago; but thou, O Lord, art *merciful and slow to Anger*; and as it appears from my being alive at this time, that thou hast been *slow to Anger* towards me, so let me now for thy Son's sake, experience thy Mercy towards me, in graciously forgiving me, wherein I have offended against the Laws of Meekness, and grant that for the time to come, I may *cease from Anger, and forsake Wrath*: Deliver me from that *hastiness of Spirit which exalteth Folly*, and let not *Anger* any more rest in my bosom. O let me be adorned with the incorruptible Ornament of a meek and quiet Spirit, which is in thy Sight of great Price. Instead of stirring up Strife, by giving way to *Anger* at any time, help me by a *soft Answer* to turn away *Wrath*, and by yielding to pacify great Offences. Grant that by being *slow to Anger*, I may evidence myself to be better than the Mighty, and by ruling my own Spirit, to be better than he that taketh a City. O let me be of the Number of those Meek ones, who shall inherit the Earth, and delight themselves in the abundance of Peace; of those Meek ones whom thou wilt guide in Judgment, and whom thou wilt teach thy Way, and who shall increase their Joy in thee, O Lord, Thou art he, O Lord, who liftest up the Meek, and hast promis'd in thy Holy Word, to beautifie them with Salvation; O then, let me be interested in this exceeding great and precious Promise. Endow me, O Lord, with that Charity which is not easily provok'd. O let me be more like my meek Master Jesus, that so I may find rest to my Soul. Enable me, O blessed God, to walk worthily of the Vocation wherewith I am called, with all lowliness and meekness, with long-suffering and forbearing others in Love. Seeing thou hast sent forth thy
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Minifters to preach good Tidings to the Meek, O help me to receive the engrafted Word in Meekneſs, that I may grow thereby, and be ſtill growing, till I come to that bleſſed World, where there is no Anger, Hatred, or Malice, but perfect Love and Unity. Hear me, O Lord, for his ſake, who was Meek and lowly in Spirit, to whom with thee, O Father, and the Holy Ghoſt, be everlaſting Praises. Amen.

A Prayer for Grace, to enable to forgive Injuries.

BLESSED Maſteſty, who haſt declar'd thy Name the Lord, the Lord God, Merciful and Gracious, Longſuffering, abundant in Goodneſs and Truth, forgiving Iniquity, Tranſgreſſion and Sin; I am encouraged by this Declaration of thine, to make my Applications to thee; but when I conſider how ready thou art to forgive and ſhew Mercy, I have reaſon to bluſh at my being ſo very unlike thee: How ready art thou to forgive the greateſt Affronts offer'd thy Divine Maſteſty? Whereas I muſt confeſs with ſhame, my ſlowneſs and backwardneſs to forgive the little Affronts and Injuries done me. I do not give Place to Wrath as I ſhould do; I am apt to avenge myſelf, and hereby to invade thy Prerogative; who haſt ſaid, Vengeance is mine, I will repay it: When I have received Evil, I have been too prone to ſay, I will recompence Evil; I will do ſo to him as he hath done unto me; I will render to the Man according to his Work: I have not always had ſo much diſcretion as to deſer my Anger when provokt, neither have I always conſulted my Glory as I ſhould have done in paſſing over Tranſgreſſions. How unworthy am I then, to have my Tranſgreſſions of thy Holy Law paſſed over; ſeeing I have been ſo backward to forgive Men their Trefpaſſes, I do not deſerve that thou ſhouldeſt forgive me my Trefpaſſes, which if thou doſt not, I am undone; O may it pleaſe thee, therefore for Chriſt's ſake, to forgive all mine Offences, and in an eſpecial manner

manner, my backwardness to forgive Injuries; *Deal not with me as I am too apt to deal with such who injure and offend me, and grant that I may be of a more forgiving Temper and disposition of Mind: Enable me to put on Bowels of Mercy and Kindness, Meekness and Long-suffering, forbearing others, and forgiving others, then when I have a quarrel against them. Give me Grace, instead of meditating Revenge when I am injur'd, to give Place unto Wrath, instead of recompencing Evil for Evil, ever to follow that which is Good. Cloath me with that Charity, I pray thee, which suffereth long and is kind, which beareth all Things, and endureth all Things. May I have so much Discretion as to defer my Anger, when it begins to arise and kindle in my Breast, and give me ever to esteem it my Glory, as really it is, to pass over Transgressions committed against me. Thou hast said, that if we forgive Men their Trespases, Thou our heavenly Father wilt also forgive us. O let me then have that forgiving disposition of Mind, which will qualifie me for thy forgiving Grace. Hear and answer for thy Son's sake, through whom alone it is that I expect and hope to be Forgiven, both in this World and in the World to come; and to whom with thyself and Blessed Spirit, be everlasting Praise. Amen.*

A Prayer for Grace to do Good, especially to shew Mercy to the Afflicted.

Blessed Lord, Thou art good and dost good; thou art good to all, and thy tender Mercies are over all thy Works. I blush to think how very unlike to thee I am in this Respect; how little Good I do in comparison of what I might do; I am of too selfish a disposition of Mind, and have but little of that Charity, whose Property it is not to seek her own. How often have I withheld Good from others, then when it has been the Power of my Hand to do it: To do Good and to

Communicate, notwithstanding thy Charge to the contrary, I have too to often forgot. Tho' I am at least by Profession a Member of the Mystical Body, whereof Christ Jesus is the Head, yet I have not had that Care and Concern for other Members of that Body, as it becomes one Member to have for another. Thou, O Lord, art pitiful and of tender Mercy, and hast made it the Duty of all Christians to be pitiful, and to have Compassion one of another, but how unlike thee in this Respect have I been, and how contrary to my Duty herein have I acted. God be Merciful unto me, and lay not my Uncharitableness to my Charge. Give me to experience how pitiful and of what tender Mercy thou art, in thy pardoning my want of pity and tender Mercy towards my fellow Creatures. Implant in me a Care and Concern for all my fellow Creatures, especially fellow Christians, who are Members of the Mystical Body; and excite me by thy heavenly Grace instead of seeking altogether my own Things, to seek the Good of others: Give me by love to serve others. As I have receiv'd the Gift, even so help me to Minister the same to others, as a good Steward of the Manifold Grace of God. As Opportunity offers, enable me to do good unto all Men, more especially unto them who are of the Household of Faith. Since doing Good and Communicating, are Sacrifices with which thou art well-pleas'd, O may I be well-pleas'd with 'em, as still to offer 'em up. Give me to evidence myself a Righteous Person, by giving and not sparing, and to evidence myself a good Man by shewing Favour and lending. Make me kind and tender hearted, always ready to shew Mercy and Compassion towards my fellow Creatures. Forgive me, O Lord, that I have no more sympathized with others in their Sorrows and Afflictions, and give me thy Grace to enable me for the Time to come, both to Rejoice with them that do Rejoice, and to Weep with them that Weep. Grant that I may remember them who are in Bonds, bound with them, and them that suffer Adversity, as

ing myself also in the Body. Forgive me that I have no more visited the Fatherless and Widows in their Afflictions, and make me for the future more ready to discharge this Duty, which is so considerable a branch of pure and undefiled Religion. Forgive me that I have no more made it my business to relieve the Afflicted, to comfort the feeble Minded, and to support the Weak, and make me for the future Conscientious in the discharge of these Christian Duties: Make me ever ready both to comfort them that are cast down, and to relieve them that are in distress; Stir me up according to my Ability, and as Opportunity offers, to give Meat to the Hungry, Drink to the Thirsty, to take in Strangers, to Cloath the Naked, to Visit the Sick and those that are in Prison, as being sensible that what is done to these, if they belong to Christ, is reckon'd as done unto himself: O may I never shut up the Bowels of my Compassion against my Brother when I see him in need. Enable me by thy Grace to bear other People's Burdens, that by this means I may fulfil the Law of Christ. May I never be forgetful to entertain Strangers, but excite me by thy heavenly Grace, to use Hospitality to others without grudging. Grant also that I may have Grace to enable me to do Good to them that hate me, to Bless them that Curse me, and to pray for them that despitefully use me; suffer me not to render evil for evil, or railing for railing, but contrariwise, Blessing: Instead of being overcome by evil, give me Grace whereby I may always overcome evil with good. These Things I humbly entreat for his sake, who not only bore our Burdens, and carry'd our Grievs, but who also open'd the Bowels of his Compassion towards me, and laid down his Life for me an Enemy, to whom, &c.

A Prayer for a Christian, and Peaceable Behaviour towards our Fellow Creatures.

O Blessed Lord, who givest *Wisdom* and upbraideſt *not*, I ſtand in need of this excellent Gift, to direct my Carriage towards my Fellow Creatures; O withhold not from me that Grace and Wiſdom which is requiſite for this purpoſe. Forgive me, O Lord, if at any time I have done evil to my Neighbour, or thought evil of him, and cloath me with that Charity which thinketh no evil, and which will be a means of keeping me from imagining evil againſt my Brother in my Heart. Forgive me if at any time, or in any Reſpect, I have not done that to others, which I would they ſhould do to me, or if I have done that to others, which I would not they ſhould do to me, and give me Grace for the future to act more agreeably to this comprehensive Law of my dear Redeemer. Forgive me, if in any Reſpect I have withheld from others that which is their due, and may I be enabled by thy Grace, to render to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour. Implant in me that love which is the fulfilling of the Law, and which worketh no ill to his Neighbour: Make me Patient towards all Men; Let my Moderation be known unto all Men; Give me to pleaſe my Neighbour for his good to his Edification; yea, help me to pleaſe all Men in all Things, not ſeeking mine own Profit. Give me to honour all Men, eſpecially them that fear the Lord, that in this reſpect I may evidence myſelf to belong to the Number of ſuch, who are to abide for ever in thy Tabernacle: Grant that I may ſubmit myſelf to others in the fear of God, and may I be adorn'd with that lowlineſſ of Mind, which will teach me to eſteem others better than myſelf. Forgive me, Gracious Lord, that I have no more follow'd after the Things which make for Peace, and whereby I might have edified others: What
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ever has been done by me *through Strife and Vain-glory*, or wherein I have at any time given way to *debates, to envying, to wraths, to strifes, to backbitings whisperings*, let all be past by and graciously forgiven. Give me for the time to come, *to study to be quiet, and to do my own Business*: Grant that I may according to the Wise Man's Advice, *leave off Contention before it be meddled withal*. Tho' others may be for *War*, yet grant that I may be for *Peace*: Convince me, O Lord, what an Honour it is to *cease from Strife*, and make me Ambitious of it. Root, I beseech thee, all that barred out of me which stirreth up *Strife*, and all that *Pride* by which cometh *Contention*, and all those *Lusts* from whence come *Wars and Fightings*: And grant, O thou God of *Love and Peace*, who makest *Peace* in thy high Places, that it may be my constant endeavour to keep the *Unity of the Spirit in the Bond of Peace*, till I am fitted for, and brought unto those peaceful Regions, where nothing is, or ever will be done through *Strife and Vain-glory*, but where the Blessed Inhabitants dwell together in perfect *Unity*, and being at *Peace* amongst themselves, are also admitted to the ravishing Enjoyment of thee the God of *Peace*, and of thy Son Jesus the Prince of *Peace*. Hear and answer for his sake, who once died upon the Cross on purpose to make *Peace*, and to reconcile Things both in *Heaven and Earth*, for whom I Bless thee, and to whom, &c.

A Prayer for Grace to walk charitably in Things of an indifferent Nature.

Blessed Lord, it is a good Thing that the Heart be established with *Grace* and not with *Meats*, which have not profited them that have been occupied therein. O let it be thus with me; give me *Grace and Wisdom* in Things indifferent, to behave myself so as not to give *Offence*: Grant that instead of *pleasing myself*, I may bear the *Infirmities of the Weak*: Enable me to
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abstain from those Things that are lawful, when they are not expedient: Help me ever to take heed, lest my Liberty become a stumbling-block to them who are Weak; May I never do any Thing which may cause any weak Brother to perish for whom Christ died. Lord keep me from sinning against any weak Brethren, and by that means wounding their weak Consciences; convince me that when at any time I do so, I sin against the Lord Christ. O cloath me with that Charity which seeketh not her own, and grant that all my Things may be done with Charity. Suffer me not to contend about such things which minister Questions rather than godly Edifying, and convince me more and more, that the end of the Commandment is Charity. Keep me, I entreat thee, from judging lest I be judged, and from condemning lest I be condemned: Help me to receive those who are weak in the Faith, but not with doubtful Disputations; and may I never judge or despise, or set at nought any in Things of an indifferent Nature: Enable me ever to walk Charitably, and to follow after Things which make for Peace, for the sake of him who pleased not himself, but bore the heaviest Reproaches and Sufferings for my sake; to whom with thee O Father, and the Holy Ghost, be Honour and Glory, and Everlasting Praise. Amen.

A Prayer for Grace and Wisdom to direct, both in the giving and taking Reproof.

BLessed Lord, thou hast made it the Duty of all Christians to warn them that are unruly, and in any Wise to rebuke their Neighbours, and not suffer Sin upon them; may it please thee graciously to forgive my Disobedience to thee in this Matter, and my omission of so Charitable an Act: O Lord stir me up to the discharge of this necessary Duty, and grant that when at any time I undertake it, I may evidence myself to be a wise Reprover. Suffer me not to testify my hatred of my Brethren, by the neglect of this Duty: Instead of

Flattering with the Tongue, any that Transgress thy Righteous Laws, give me grace Wisely to Rebuke 'em; When I see others overtaken with a Fault, O give me Grace and Wisdom to restore such in the Spirit of Meekness: Help to exhort Sinners, lest they be hardened through the deceitfulness of Sin, and to seek to convert those that err at any time from the Truth. Grant O Father of Lights, that the Word of Christ, may dwell richly in me, and may I be fill'd with all knowledge, that so I may be able to admonish others aright.

Since I am also lyable to offend in many things, and by that means to expose my self to the just Reproofs of others, give me Grace, when at any time I am Reproved, to behave my self aright under it: Grant, I beseech thee, that I may not Err by refusing Reproof, or evidence my self to be Brutish by taking it ill: Help me to regard Reproof, and let mine Ear always be Obedient to a Wise Reprover; When the Righteous does at any time smite me, grant that I may esteem it as a Kindness, and let all his Reproofs be to me as excellent Oyl: Give me to love him that rebukes me, and may I become Wiser by the Instruction which I receive from him. Help me to chuse rather to hear the Rebukes of the Wise, than the Song of Fools; and grant that I may never reckon any one my Enemy, because he tells me the Truth: Whilst others harden their necks under frequent Reproofs, and by that means expose themselves to sudden and remediless Destruction, may I keep in the Way of Life, by attending to Instruction and Reproof. May I, O God, be clothed with Humility, and by that means be enabled, to submit to others in the Fear of God. These things I ask at thy Hands, for the sake of him who Died, to Free me from Eternal Death, to whom be Honour and Glory and Everlasting Praises. Amen.

A Prayer for the Grace of Humility.

M^C **S**^T Blessed Lord, I adore thee as the high and lofty one, that inhabits Eternity, whose Name is Holy,

Holy, thou dwellest in the high and holy place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Hearts of the contrite ones. I must own my self utterly unworthy of this Favour, since instead of being *humble and contrite*, I have been vain and Proud. Tho I am a vile Sinful Worm, yet has my Heart been lifted up with Pride, and I have been prone to think of my self more highly than I ought to think. I have too often deceiv'd my self, by thinking myself to be something, when alas I am nothing. I have been too desirous of Vain Glory, and have too much minded High Things, and been not a little Wise in my own conceit. I have reason to Blush, that tho I have so little Goodness, I have been so forward to proclaim that little, and that notwithstanding I have such abundant Reason for lying in the Dust, I have been so forward to search my own Glory. I have great Reason, O Lord, to be humbled for my indulging Pride and Vanity, since by this means I have exposed my self very justly to thy Hatred, who hast declared in thy Holy Word, that a proud look thou Hatest, and every one that is Proud in Heart is an abomination to the Lord. But I beseech thee for his sake, who humbled himself to Death, even that of the Cross, have mercy upon me, pardon my past Pride and Arrogancy, and be pleased to Cloath me with Humility. Grant me thy Heavenly Grace, that I may always think soberly of my self, as I ought to do, who am nothing else but Sinful Dust and Ashes: Keep me from Stretching my self beyond my Measure; and seeing thou hast charg'd me to the contrary, may I never seek great things for my self. Help me to imitate my Blessed Saviour, who was Meek and lowly of Heart, and to serve thee the Lord my God, with all lowliness and Meekness, and with all Humility of Mind. Grant, I humbly beseech thee, O God, that whatever others do, I may ever prefer the praise of thee my God, before the praise of Men, and whilst others are seeking Honour one of another, I may still be seeking that

that Honour which cometh from God only. Give me Grace to walk humbly with thee my God, and also to carry it humbly to all Men; cloath me with that Charity which vaunts not it self, which is not puffed up; and help me in Imitation of my Blessed Master, to condescend to Men of low degree. Deliver me from Glorifying in any thing that I have received from thee, as tho I had not received it, and give me always when I Glory to Glory in thee, O Lord. Keep me, I pray thee, from all Spiritual Pride, and grant that I may not be of the number of those that trust in themselves that they are righteous, and despise others, which say stand by thy self, come not near us, for we are better than thou: Instead of going about to establish my own righteousness, give me grace to humble my self before thee, and to submit to the righteousness which is by Faith. O thou who resistest the Proud, but givest Grace to the humble, be pleas'd to Cloath me with that Poverty of Spirit, which will qualify me for the Kingdom of Heaven, for the Redeemer's sake, to whom, &c.

A Prayer for the Grace of Temperance.

MOST Holy and Gracious Majesty, thou hast been pleas'd to give Man a Dominion over the other Creatures, and a right to use 'em for his Support and Comfort, for his Sustenance and nourishment. I know, O Lord, that every Creature of thine is good, if a Man use it lawfully; I wish I had always done so, but it has been my Sin and Folly, that I have been so apt to abuse thy good Creatures by Intemperance. I have not been so careful to put a Knife to my Throat, as I ought to have been: I have not been so temperate in all things, as becomes one that is running a race, and striving for Mastery, and that in order to obtain an incorruptible Crown of Glory. How justly mightest thou, O Lord, punish

punish my abuse of thy good Creatures, by depriving me of the use of the same, and sending want and Famine upon me; yea, how justly mightest thou send me to that place of Torment, where I should not have one drop of *Water* to cool my *Flaming Tongue*; But I beseech thee, O Lord, shew Mercy unto me, for thy Son's sake; Pardon me, I beseech thee wherein I have at any time abus'd thy Good Creatures by my Intemperance; and seeing temperance is a *Fruit of the Spirit*, give me thy Spirit to produce this excellent Fruit in me; Through thy Mercy, I know thy holy Will, O give me to this my Knowledge to add Temperance: Grant me thy Heavenly Grace, whereby I may be enabled to live soberly in this present World: That every Man should Eat and Drink, and so enjoy the Fruit of his Labour; it is the Gift of God; but Grant that I may not abuse this thy Gift, by Eating and Drinking to excess: Keep me from being inordinately desirous of Dainties, seeing they are deceitful Meat: Suffer me not to count it pleasure to Riot in the Day time, lest I receive the Reward of Unrighteousness: Give me Grace to take heed to my self, lest at any time my Heart be overcharged with surfeiting and Drunkenness: O enable me to walk Honestly as in the Day, not in rioting and Drunkenness, and instead of being Drunk with Wine, wherein is excess, may I be filled with the Spirit. Let me be happily delivered by thy Grace from all that Woe and Sorrow, those contentions and babblings, those Wounds without cause, and that redness of Eyes which is the deserved lot of those that tarry long at the Wine. Keep me, I beseech thee, at a distance from whatever has a tendency to involve me in the Sin of Drunkenness, lest I should be deceiv'd by Wine and strong Drink, and by that means evidence my self to be void of Wisdom. Give me Grace to avoid all Occasions of this Sin, and to shun that Company which helps to introduce it: Keep me by thy Gracious Providence from being amongst Wine Bibbers and riotous Eaters of Flesh, lest I should be drawn to run with em to the same excess of Riot: Keep me from

looking upon the Wine, when it is red, when it giveth his colour in the Cup, when it moveth it self aright: Convince me how at last it biteth like a Serpent, and Stingerb like an Adder. Suffer me not, O God, to indulge my self in those Works of the Flesh, which whosoever does, shall not inherit thy Heavenly Kingdom; Suffer me not for thy Sons sake, for whom I bless thee, in whom I desire to be found, and to whom be everlasting Praises, Amen.

A Prayer for the Grace of Self-denial.

O Lord, by thee were all things created, that are in Heaven and that are in Earth, Visible and Invisible, whether they be Angels, or Thrones, or Dominions, or Principalities, or Powers: All things were created by thee, and for thee. I was made by thee, and for thee, and therefore it is my bounden Duty to Study rather to glorify thee, than to gratify my self, but to my shame may I speak it, I have made it too much my Business, to indulge and gratify my self: Instead of making Provision for Eternity, as I should have done, I have been very apt to make provision for the Flesh to fulfil the lusts of it: I have too much indulged a carnal Mind, which is Enmity against God, and too much walked after the Flesh, notwithstanding that whosoever does so, it is impossible that he should please thee; I have been a lover of pleasure, rather than a lover of God, and I wish I could say that I had not sought my own things, more than the things of Jesus Christ: I have been too much a Servant of Corruption, and have too much lived in pleasure, by which means I have evidenced my self to be dead in a Spiritual Sense, whilst I have been alive in a natural one. Thus, thus, O God has it been with me; so far have I been from evidencing my self to be a Disciple of Jesus, by denying my self, by taking up my Cross and following him. O may it please thee for his sake to have Mercy upon me, and forgive me in those respects wherein I have acted contrary to those excellent precepts

cepts of Self-denial and Mortification, contain'd in his Holy Gospel: Convince me of the Absolute Necessity of *denying my self*, in order to the being *his disciple*, and give me Grace to comply herewith. Grant that I may no longer *live after the Flesh*, lest I Die, but Stir me up and enable me to *crucify the Flesh*, together with its Affections and Lusts, that by this means, I may evidence my self to belong to Christ. Enable me to mortify my Members which are upon the Earth, and to keep under my Body, and bring it into Subjection: Instead of Living any longer in Pleasure, Grant that I may endure hardness as a Good Souldier of Jesus Christ. Keep me from being conform'd to this World, and let me be transform'd by the renewing of my Mind. Give me to count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord; and make me willing to forsake all, yea Life it self, rather than not be his Disciple: Enable me to pluck out a Right Eye, or cut off a Right Hand, that may Offend, and to cast it from me, since it is profitable for me, that one of my Members should perish, and not that my whole Body should be cast into Hell. Make me, I pray thee, a true and sincere follower of the self-denying Jesus; Root by the powerful Efficacy of thy Grace, the carnal Mind out of me, since to be carnally minded is Death, and make me Spiritually Minded, which to be is Life and Peace. Grant, I humbly beseech thee, that it may be ever a Pleasure to me to deny my self, and to Cross my own Inclinations in obedience to him, and in Order to promote his Glory, who deny'd himself to such a degree for me, yea, who humbled himself to Death, even that of the Cross, for my sake: Hear me for his sake, to whom, &c.

A Prayer for Grace, to be preserved from the infection of evil Company.

O Lord, *Wo is me that I sojourn in Mesech*, and that I dwell in the Tents of Kedar; I live in a World where there are many Evil doers, whom I am too prone

prone to imitate; I bewail it that I am so apt to consent when Sinners entice; that I have been so apt to enter into the path of the Wicked, and to go in the way of Evil Men, when I should have avoided it, turn'd from it, and pass'd away; That I have been so prone and inclin'd to follow a multitude to do Evil. God be merciful unto me, and lay not this my Sin and Folly to my charge: Give me Grace to refrain my Foot, from the path of the Wicked; Root out of me all desires of being with them, lest by this means I come to learn their Ways, and so get a Snare to my Soul: Suffer me not to evidence my self Void of Understanding, by following vain Persons; O let me not be Snar'd by following them, who would thrust me out of the way, which thou the Lord my God has commanded me to walk in. May I be so Blessed, as not to walk in the counsel of the Ungodly nor stand in the way of Sinners, nor ever sit in the Seat of the Scornful: Keep me from strengthening the Wicked in their Evil Ways by imitating their Examples; O suffer me not thus to help the Ungodly, and evidence my love of them that hate the Lord, lest wrath should come upon me from before thee: Make me such a one, in whose Eyes a vile Person is contemn'd, that so I may abide for ever in thy Tabernacle. Give me Grace and Wisdom, to go from the presence of a Foolish Man; when I perceive not in him the lips of Knowledge, and convince me that a Companion of Fools shall be destroyed: May I have no Fellowship with the Unfruitful Works of Darknes, but give me Grace rather to reprove them. Grant that I may withdraw from every Brother that walketh disorderly, and not after the tradition received from the Apostles, and keep me from abusing any of his Ways. Instead of being a Companion of Fools, incline my Heart to be a Companion of all them that Fear thee, O Lord, and of them that keep thy precepts; Stir me up to walk with Wise Men, that hereby I may come to be Wise, and make me a follower of all them, who through Faith and Patience are now inheriting the promises, that so hereafter I may come to an innumerable

rabel Company of Glorious Angels, and to the Spirits of Just Men made perfect, when I shall be put out of all danger of receiving the least hurt from the infection of evil doers. Hear and Answer, I beseech thee, for thy Son's sake for whom I bless thee, to whom, &c.

A Prayer for Growth in Grace.

Blessed Lord, thou hast established the Heavens and the Earth, and they abide: Thou preservest and upholdest all Things by the Word of thy Power, and they continue this Day according to thine Ordinances. I bless thee for all thy Favours, but more especially for those of a Spiritual Nature; I am asham'd, I have Improved them no better: I have through Mercy received both to how walk, and how to please God. But I have been far from abounding in those Duties which do please thee; whereas I should have made it my Business to grow in Grace, and in the Knowledge of my Lord and Saviour Jesus Christ, I must own that I have been very barren and Unfruitful: I have not given that diligence which I might, and should have done, to add to my Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness brotherly Kindness, and to brotherly Kindness Charity, but have been very deficient and lacking in my Duty. Alas! I have a great deal of Reason to cry out my leanness my leanness. I beseech thee, O Lord, be merciful to me, for thy Son's sake and forgive me that have been so barren and Unfruitful, in Religion as I have been: And stir me up both to glorify thee, and also to evidence my self a Disciple of Christ's by bearing much Fruit. Grant, I beseech thee, that being nourish'd up in the Words of Faith and good Doctrine, I may continually grow in Grace, and in the Knowledge of my Lord and Saviour Jesus Christ. Let my Love especially abound more and more in Knowledge, and in all Judgment, and may I be fill'd with the Fruit of Righteousness, which are by Jesus Christ, unto the Glory and Praise of thee my God. Help me daily to exercise my self

self to Godliness, still to approve those things which are excellent, to be ever seeking to excel, and to covet earnestly the best Gifts. As thou who hast called me art Holy, so Grant that I may be Holy in all manner of Conversation; Let my Righteousness exceed the Righteousness of the Scribes and Pharisees, and not only so, but Grant that my Light may so Shine before Men, that they seeing my good Works, may be induced hereby, to Glorify thee my Father who art in Heaven. Give me Grace, I beseech thee, to walk worthy of thee my God, who hast called me to thy Kingdom and Glory, yea, worthy of thee unto all pleasing, being Fruitful in every good Work, and encreasing in the Knowledge of thee my God. Enable me to walk as a Child of God, and always to abound in the Work of the Lord, forasmuch as I know, that my labour is not in vain in the Lord. Grant these things, I pray thee, for thy Son's sake. Amen.

A Prayer for Grace, to Redeem and Improve Time.

Blessed Lord, who wast from Everlasting to Everlasting, my times are in thy Hands: Thou hast allotted me my time here upon Earth, I am ashamed that I have so shamefully mispent it: How much time alas have I spent, which might have been better spent, more to thy Glory, more to my own good, and more to the Benefit of others. By being slothful in the Work thou hast given me to do, I have shewn my self to be a great Waster of Precious Time. Tho my time here upon Earth is short at longest, yet have I with a profuse Prodigality been apt to squander it away, in the pursuit of lying Vanities. How much of my time has been devour'd by Sleep, by needless and immoderate Diversions, by Impertinent Visits, and after the manner of the Athenians of Old, either in telling or hearing some new thing. God be merciful to me, and Graciously forgive my wretched mispending of my precious time. Convince me that it is high time to awake out of Sleep, and help me by thy Grace to cast off all Works of Darknes.

Darkness: Grant that I may live no longer the rest of my time in the Flesh, to the Will of Men, but to the Will of God: Let the time past suffice to have wrought the Will of the Gentiles, and seeing thou art pleas'd to give me Space to Repent, O Give me Grace to Improve it accordingly, in bringing forth Fruit meet for Repentance, and in Working the Works of God: Grant that I may seek thee, in a time when thou mayst be found, and convince me, that now is the accepted time, that now is the Day of Salvation. O convince me hereof, and enable me to Improve it accordingly. Keep me from boasting of to Morrow, since I know not what a Day may bring forth; and may I in this my Day, know the things that belong to my Peace, before they be hid from mine Eyes. Let me have the Wise Man's Heart, discerning both time and Judgment; and seeing to every purpose there is a time, give me Grace to Improve my time, to those several valuable Purposes, for which thou gavest it me. Forasmuch as every thing is beautiful in its Season, may I have Wisdom rightly to manage and dispose my time. Convince me that my time is a Talent, for which I am accountable, and Grant, that I may so improve it, as that I may give up my account with Joy, and not with Grief. Make me sensible, O God, how that an Eternity of Happiness or Misery depends upon the Improvement or non-Improvement of my present Moments, and let this consideration render time very valuable to me. O keep me from spending my Days in Idleness and Vanity, when an Eternity lyes at Stake. Convince me, that this time upon which an Eternity depends, is Short, and that there is but a Step betwixt me and Death, for behold, O Lord, thou hast made my Days as an Hand Breath, and mine Age is as nothing before thee: Seeing my time is Short, O let it be exceeding precious to me, and give me Grace to Use this World, as not abusing it: Seeing it is but a little while that the light is with me, help me to walk whilst I have the light, lest darkness come upon me. Make me sensible how great

a Work I have to do in this little time, which thou hast allotted for my Stay in this World, and may a lively sense hereof quicken me to *redeem time*: Let a sense of the time I have squander'd away in Vanity, also quicken me hereto: O make me sensible of the Work of time, and how great a Loss, the Loss of it is. Let me not be like those who are willing, at any rate, to pass away the Time, but give me by a Wise Improvement of it, to lay a Foundation for Joy and Comfort, then when I come to the Period of it, for thy Son's sake, to whom be Glory for ever and ever. Amen.

A Prayer for Wisdom.

O God, thou art *Wise in Heart*, yea thou art mighty in *Wisdom*. I adore thee as the only *Wise God*, and am ashamed to think how *Foolish* I have been and *Ignorant*: There has been, and still is, a great deal of *Foolishness* bound up in my Heart: I have been *Foolish* because I have been disobedient, serving divers *Lusts* and *Vanities*. Thou knowest my *Foolishness*, O God, my *Wounds* stink and are corrupt by reason hereof. In *Sinning* against thee, I have done *Foolishly*, since hereby I have cast a contempt upon thy Infinite Perfections, have slighted thy Favour, and provoked thee an Eternal Almighty being, to be mine Enemy; Hereby I have run counter to the greatest Obligations, have oppos'd the designs of a Compassionate Saviour, and testified the greatest Hatred of my own Immortal never dying Soul: God be merciful unto me, for his Son's sake, and wherein I have done *Foolishly*, Grant that I may do so no more; Root out of me that *Foolishness* which is bound up in my Heart, and may I henceforth be enabled by thy Grace, to walk not as a Fool but as *Wise*: O implant *Wisdom*, I beseech thee, in my hidden Parts; even that *Wisdom*, the Merchandise whereof is better than the Merchandise of Silver, and the Gain whereof is better than Fine Gold; that *Wisdom*

dom which is better than Rubies, and with which all the things that can be desired, are not fit to be compared; I am very sensible, that *Wisdom is a Tree of Life*, to all them that lay hold on it, and retain it. O may I then be so happy as to do this: It is the principal thing, and therefore whatever else it may please thee to deny or withhold from me, deny me not this; withhold not from me this excellent Good. O thou who puttest *Wisdom in the inward Parts*, and givest *Understanding to the Heart*, who givest *Wisdom to the Wise*, and *Knowledge to them that know Understanding*, withhold it not from me, now that it has pleas'd thee to encourage all that lack it, so ask it at thy Hands; I must own, O Lord, that I lack it; Give yea, I beseech thee, Give liberally of that *Wisdom*, which will be *Life to my Soul*, and *Grace to my Neck*; which is essential to my Happiness, and Ornamental to my Nature: Let me not Die for want of this *Spiritual Wisdom*, which is a well-spring of *Life to those that have it*: Implant the *Fear of the Lord in me which is Wisdom*, and give me *Grace to depart from Evil*, which is the truest *Understanding*: May I be so Wise as to Repent of my Sins, and yield Obedience to the Gospel, that so I may be *Wise to Everlasting Salvation*; May I be so Wise, as ever to live up to the dignity of my noble Nature, and to consult the Peace of my Mind; as to stand prepar'd for all Events, and to be in a readiness to depart hence, whenever it shall please thy Wise Providence to Summon me away by Death; May I be so Wise, as to follow thy infallible Conduct, and do those things which ever had, and still have the Approbation of all Wise Men; So Wise as to run no hazards, with respect to my main concern, and always to do such things, which will Minister pleasing reviews in the reflexion; So Wise, as to be securing to my self an Happiness, which no Sufferings can deprive me of, and to get and keep in such a Condition, wherein I need not fear any thing, but may hope for every thing. Give me also the *Wisdom of the Prudent*, which is to understand

understand his Way, and help me with the Prudent to look well to my goings, for thy Son's sake, who is the Wisdom and Power of God, to the Salvation of all them that believe, to whom with thee, and the Holy Ghost, be Everlasting Praises. Amen.

A Prayer proper in a time of Affliction.

Blessed Lord, the Kingdom of whose Providence Rules over all; I desire to own thy Hand, in this present Visitation, that I am exercised with; for it is thou, O Lord, who formest the Light, and createst Darkness, thou makest Peace and createst Evil. I am very sensible, O Lord, that Affliction cometh not from the Dust, neither doth Trouble Spring out of the Ground: It is thou, O Lord, who hast appointed me this Rod; and seeing it has pleas'd thee to show me great and sore Trouble, I desire to make my humble Applications to thee: I own thou may'st do with me, or any other inhabitant of the World whatever pleases thee: The Cup which thou my Heavenly Father puts into my Hands, I am willing to Drink, O make me more so: I own it is a Cup full of mixture, and I bless thee, that in the midst of Judgment it pleases thee to remember any Mercy. Thou hast not Afflicted me as thou mightest have done, but hast debated with me in Measure, and hast graciously stayed thy rough Wind, in the Day of the East-wind: Thou hast not in Afflicting me, dealt with me after my Sins, nor rewarded me according to mine Iniquities, but hast graciously exacted less of me than mine Iniquity deserveth. Thou hast not called me out to encounter so great a Fight of Afflictions, as thou hast many that have loved thee better than I have done: I am sensible there have been far better Persons than my self, who have both Hungred and Thirsted, who have been naked and Buffereted, who have had no certain dwelling place, but who through much and great Tribulation, have got safe to thy Heavenly Kingdom: When I consider these things, I see a great deal
of

of Reason to submit to this Afflictive Dispensation. O sanctifie it for good unto me : Grant that in every Affliction I am exercised with, I may therein see more of the Evil of Sin, since had it not been for Sin, neither *my Flesh upon me would have had Pain, nor wo'd my Soul within me have Mourn'd*: And O let this consideration prove Effectual through thy Heavenly Grace, to excite in me a greater Indignation against Sin. Make me herein also to see the *Vanity* of all Earthly Enjoyments; convince me from hence, that this Earth is not *the place of my Rest*, and may this Visitation prove Effectual through thy Grace, to draw off *mine Affections from things here below*. O help me now to search and try my *Ways*, yea now that I am *holden in the Cords of Affliction*, open thou mine Ears to discipline, shew unto me my *Works and my Transgressions* wherein I have exceeded. Give me to remember my *Ways and my doings*, wherein I have been defiled, and to loath my self in my own Sight for the Evils that I have committed. Give me Repentance unto Life. Let me be interested in thy pardoning Mercy, thy Sanctifying Grace, thine adopting Love, and then deale with me as thou plearest; However with a due submission to thy Holy Will, I desire that the Affliction may be removed. Tho thou hast caused Grief, yet may it please thee to have compassion according to the multitude of thy tender Mercies, O thou who dost not Afflict willingly, nor grieve the Children of Men. Thou hast said thou wilt not always chide, neither wilt thou keep Anger for ever; may it please the Gracious Majesty, to fulfil this thy Gracious Promise to me, and let me by happy experience find, that thy Anger endures for a moment, and that in thy Favour there is Life; tho weeping endure for a Night, yet that joy comes in the Morning. Grant, these things, O merciful Father, for his sake, who bore our Sicknesses, and carried our Infirmities; to whom with thy self, and Holy Spirit, be Honour and Glory and Everlasting Praises. Amen.

A Penitent Confession of Sin, proper to be used in a time of Affliction.

O Lord, thou art *Righteous in all thy Ways*, and thou art *Holy in all thy Works*: Thou art Just in every Affliction that is laid upon me, for thou hast herein done Right, but I have done Wickedly. I have Sinned, what shall I do unto thee, O thou preserver of Men? How should Men be Just with God? If thou shouldst contend with me, I could not Answer thee for one of a Thousand. If I should offer to justify myself, mine own Mouth would condemn me; if I should say that I were perfect, my saying so, would prove me perverse. O enter not into Judgment with thy Servant, for in thy sight shall no Man Living be justified; I am sure I should not, for I began early to offend against thy Holy Laws, and it has been too much my manner from my Youth up to do thus. I have been Foolish and Disobedient, serving divers Lusts and Vanities. Instead of hearkning to the Voice of thee, the Lord my God, I have forsaken thee, and lifted up my Soul to lying Vanities. I have been still provoking thee to Anger by my Sinful Ways. I have suffered Sin to reign in my Mortal Body, and been in a servile manner obedient to the Lusts of it. I have inordinately loved this World, and despised that pleasant Land to which I have been invited in thy Holy Word. The Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life, have sadly drawn away mine Heart from thee. I have by indulging Bodily Sins, sadly dishonoured my Body, which was fearfully and wonderfully made by thee, and I have by Indulging Spiritual Wickedness, testified my hatred of, and wronged mine Immortal Soul. I have made those Members of my Body, Instruments of Unrighteousness to thy dishonour, which thou madest to be Instruments of Righteousness to thy praise, and I have suffer'd the noble Powers of my Soul to be miserably enslav'd to Sin. O God, I have shamefully defiled my
self

self with mine own Works, and gone a Whoring far from thee with my Sinful Inventions, so that I very well deserve to be brought low for mine Iniquities, and to have thy wrath kindled against me. Behold, O Lord, I am vile, what shall I Answer thee? I have reason, abundant reason, to abhor my self, and to repent in Dust and Ashes, and to say that in laying this Affliction upon me, thou hast not dealt with me after my Sins, nor rewarded me according to mine Iniquities: It is of thy Mercy, O Lord, that I am not consumed, for I have grievously Sinned against thee. I have rebelled against thee in this, and the other respect (here mention particular Transgressions.) I have all the Reason in the World to say, I will bear the Indignation of the Lord, seeing I have thus Sinned against him, and that with an High Hand and an outstretched Arm. O God be merciful to me, O God be merciful to me, for thy Son's sake, who was wounded for my Transgressions, and bruised for mine Iniquities; and however it may please thee to Afflict me in this World, let me be delivered by thy Mercy and Grace, from that Everlasting Condemnation which my Sins have justly Merited. Accept, I humbly beseech thee of this my Humble and penitent Confession, which I offer at the Footstool of thy Grace, and let the Fruit of this Affliction be the purging away of Sin. I own, O Lord, that instead of Afflicting me as thou dost, thou mightest punish me with the Loss of Heaven, and the Pains of Hell, but I beseech thee, O merciful Father, have Mercy upon me. I am inform'd out of thy Holy Word, that if any say I have Sinned and perverted that which is Right, and it profits me not, thou wilt deliver his Soul from going into the Pit, and his Life shall see the Light. O then fulfil this Gracious promise which thou hast made, and upon which thou hast caused me thy unworthy Servant to hope. If it be thy holy Will deliver my Life from the Grave, that Pit of Corruption, and let my Life, still see the Light; However, deliver my Soul from Hell that bottomless Pit, and give me

to see the *Light of Life*, in thy Heavenly Kingdom. There Grant, O Gracious Lord, that after a few Days are ended, I may in thy *Light* see a *Glorious Light*. These things I request, for the sake of thy Dearly Beloved Son, my Merciful and Gracious Redeemer, to whom, &c.

A Servant of God pleading the Promises in a Day of Affliction.

MOST Gracious Lord, I bless thee for those many Gracious Promises which thou hast made to thy Servants when in an Afflicted State; O let 'em be fulfilled to me thy unworthy Servant. Thou hast said, thou wilt not cast off thy People, nor forsake thine Inheritance, O do not forsake me, do not cast me off, who belong to thine Inheritance. Thou hast said, that when thy Servants pass through the Waters, thou wilt be with 'em, and through the Rivers, they shall not overflow them, and when they walk through the Fire, thou hast said, they shall not be burnt; be pleas'd therefore to vouchsafe thy Gracious presence to me, and suffer me not to receive any Hurt or Prejudice from mine Afflicted State. Thou hast said, thou wilt have Mercy upon the Afflicted, O let me therefore find Mercy at thy Hands, consider my Trouble and know my Soul in Adversity. Hast thou not undertaken, O Lord, to be a Refuge for the Oppressed, a Refuge in time of Trouble? I fly therefore unto thee for Refuge, do thou in this time of Trouble, hide me in thy Pavilion, in the secret of thy Tabernacle, do thou hide me, and set me upon a Rock. Be pleas'd, O Lord, whilst I walk in the midst of Trouble, graciously to revive me, and whilst I sit in Darkness, be thou a Light unto me; whilst thou pleadest against me with thy Power, be pleased to put Strength into me, and suffer thou not my Feet to be moved. Art thou he, O God, who comforts those that are cast down? O then comfort me in all my Tribulation, and let my consolation abound

abound through Christ. O thou who hast been wont to bring thy People into the Wilderness, and then to speak comfortably to them, do thou speak Comfortably to me thine Afflicted Servant. Thou hast also promis'd, O Lord, in thy Holy Word, to save thine Afflicted People, yea tho the Afflictions of the Righteous may be many, thou hast promis'd to deliver them out of them all; if it be thy Holy Will, then save and deliver me in this time of need. O thou who hast said, that thou wilt not contend for ever, nor be always wroth, for then the Spirit sho'd fail before thee, and the Soul which thou hast redeem'd, cease contending with me if it be thy Holy Will. Hast thou not said, that thou wilt not always chide, neither wilt thou keep Anger for ever, but tho thou cause Grief, hast promis'd to have compassion? O fulfil then these thy Promises unto thy Servant, if it be thine Holy Will. I call upon thee in this Day of Trouble, O Lord, in compliance with thy Command, to which thou hast annexed a very encouraging Promise; if it be thy Holy Will fulfil it, by delivering thy Servant, and I will henceforth glorify thee. The Righteous have cryed unto thee, and thou hast heard them, and delivered them out of all their Trouble; yea when Persons have been brought low for their Iniquity, thou hast regarded their Affliction, and heard their cry, they cried unto thee and were delivered, and wilt thou not encline thine Ears, and hear the cry of me thine Afflicted Servant. O Lord, Hear, O Lord, Answer, O Lord, hearken and do, defer not for thy Name sake, for thy Mercy sake, for thy Son's sake, to whom, &c.

A Servant of God praying that the end of his Affliction may be Answer'd.

MOST Gracious and Merciful Lord God, when ever it pleases thee to Afflict thy Servants, I know thou dost it for Wise and Gracious Ends, for thou dost not Afflict willingly, nor grieve the Children of Men. Thou

Thou dost it sometimes to correct for Sin, and certain it is, that a living Man has no reason to complain for the Punishment of his Sin. Sometimes thou bringest thy Servants into the Net, and lay'st Afflictions upon their Loins, to prove and try them as Silver is tryed. Sometimes thou dost it for thine own Glory, and that the Work of God, may hereby be made Manifest: But certain it is, thou design'st the good of thy Servants, by all those Fatherly chastisements, which it pleases thee to exercise em wihal; thou dost it for their Profit, and with a design to do them good in their latter end. O may it please thee, to shew me wherefore it is that thou condescendest with me. If thou dost it to correct me, I with all submission to thy Holy Will, do receive the correction, as knowing that I deserve Worse, and I humbly beseech thee Grant, that the Fruit of this Affliction may be the taking away of Sin. If thou dost it to try my Faith, or any other Grace, I earnestly desire, that the Tryal hereof, may be found to Praise and Glory; and Grant that I may so pass the Tryals allotted me, by thy Wise Providence in this Life, that after I have been Tryed, I may receive the promised Crown of Life. As Silver is refin'd by being Try'd, so let me be refin'd and purifi'd by this, and whatever other Afflictions I may meet with. If thou sendest this Affliction upon me, for the Manifestation of thine own Glory, and that thy Work may be Manifest in me, I heartily submit to thy correction upon this account, rejoicing that I am counted Worthy in any respect, to be made an Instrument of shewing forth thy Glory; O let me be for a Name, and for a Praise, and for a Glory, to thee, O Lord. Seeing I know, O Lord, that thou Afflictest me for my Profit, I humbly beseech thee that this kind end of thine may be answer'd. I am willing to be chastned of the Lord, if so be that I may not be condemned with the World, O let not this be my Lot. By causing me to pass under thy Rod, bring me more firmly within the bond of thy gracious Covenant; let me by happy experience find, that it was good for me that I have been Afflicted: Let me

no more go astray from thee, nor be polluted any more with my Transgressions, but let me be thy Servant, and be thou my God: May I being Afflicted learn thy Statutes, and where-as before I have too much gone astray, Grant that henceforth I may keep thy Word. Grant, I beseech thee that by the Sadness of my Countenance, my Heart may be made better. Let my Grace by this means be Improved and Strengthened, Let this Tribulation Work Patience, and Patience Experience, and Experience Hope, and O let me have a hope that will not make ashamed. Let this Tribulation and distress instead of separating me from the Love of Christ, prove effectual through thy Grace to form Christ more thoroughly in me, and thus let it prove a happy means of working out for me a far more exceeding and Eternal Weight of Glory. Grant these things, O merciful Father, for thy Son's sake, to whom, &c.

A Prayer for Patience under Afflictions.

O Lord my God, I own thy absolute dominion over me, and that as the clay is in the Hands of the Potter, so am I in thy Hands; I own also, that I have Sinned, by means whereof I have rendered my self obnoxious to thy Justice; O let the consideration of these things, make me dumb, and keep me from opening my Mouth in a way of complaint against thee, or any of thy proceedings. Grant, O blessed Majesty, that my uncircumcised Heart may be humbled by means of this Affliction, and help me to accept of the Punishment of mine Iniquities. Give me Patience in Tribulation, that by this means I may have the possession of my Soul. Enable me to say with thy Servant Eli of Old, it is the Lord, let him do what seemeth him good, and with thy Servant David Here am I let God do with me as seemeth good unto him, and with Hezekiab, good is the Word of the Lord which thou hast spoken, and with thy Servant Job, what shall I receive good at the Hand of the Lord, and shall I not receive evil also. O may I thus be imitating the Faith and Patience

the Submission and Resignation of thy Servants of Old. Since thou art *art greater than Man*, since I am a vile Sinful Worm, O suffer me not by any Impatience, for murmuring to *Strive against thee*, to contend with thee or dare to reprove thee. Behold, O Lord, I am vile, what shall I answer, I will lay my Hand upon my Mouth, and my Mouth in the Dust, and will own that it is meet to be said unto thee, O God, I have born Chastisement, I will not offend: That which I see not, teach thou me: Wherein I have done Iniquity, I will do so no more. Grant me thy Grace both to keep me from despising thy chastenings, and from being weary of thy Corrections. Enable me to bear thine Indignation the more patiently, from this consideration, that I have Sinned against thee. However it may please thee, who art the Father of Spirits to correct me, yet Grant that I may be always in Subjection to thee, that so I may live in thy Favour here, and live Eternally with thee in the Kingdom of thy Glory hereafter. Be pleas'd, O Lord, to *stablish my Heart*, and help me to consider him who endured the contradiction of Sinners against himself, lest I be weary and faint in my Mind. O give me Grace to humble my self so, under thine Afflicting Hand, as that in due Season I may be exalted by thee, for his sake who once *bumbled himself to the Death*, for my sake, but who is now exalted at thy Right Hand, to whom be Glory, both now and for ever. Amen.

A Prayer for Grace to adhere to God, whatever Sufferings may attend us.

Blessed Lord, thy Righteousness is like the great Mountains, and thy Judgments are a great deep. It pleases thee sometimes in thy Wise Providence, to permit the Enemies of thy Church to prevail to that degree, as to persecute thy heritage. I am very sensible of mine own weakness and inability to stand in a Day of Tryal, and therefore I flee to thee, O Lord, for Succour, Grace and

and Strength. Grant me thy Grace, I beseech thee, that whatever Afflictions may attend me in this World, I may still retain my Integrity. Whatever may come upon me, yet let me neither forget thee, nor deal falsely in the Covenant of thee my God: Let not my Heart turn back, neither let my steps decline from thy Way. Tho' the Proud shou'd have me greatly in derision, yet let me not decline from thy Law; yea, tho' my Persecutors and Enemies shou'd be many, yet let me not decline from thy Testimonies, but let my Heart stand in awe of thy Word. Instead of being afraid of Man, give me Grace to sanctifie thee the Lord of Hosts, and to make thee my fear and dread. Whatever Persecution does, or may arise, because of thy Word, yet let not me be offended, but having root in my self, grant that I may endure to the end, that so I may be saved. Whoever may be ashamed of Christ and his Words in this adulterous and sinful Generation, yet let not me be ashamed of him, that to the Son of Man may not be ashamed of me, when he comes in the Glory of his Father, and of his holy Angels. Help me earnestly to contend for the Faith once delivered to the Saints, and make me willing to be a partaker of the Afflictions of the Gospel. Enable me to stand fast, and let me be in nothing terrified by any Adversaries. Grant that in conformity to thy Servant Moses, I may chuse rather to suffer Affliction with thy People, than to enjoy the Pleasures of Sin for a season, and to esteem the Reproach of Christ greater Riches than the Treasures of this World. Make me willing to be hated of all Men, yea, and to lose my Life for the sake of Christ; whatever Evils may attend me, yet let none of those things move me, so that I may finish my Course with joy, and glorifie thee my God. If thou should'st in thy wise Providence call me out to a Day of Tryal, give me to be of good courage, and do thou O Lord, strengthen my Heart; so strengthen it by thy Grace, that if Men should revile me and persecute me, and say all manner of Evil against me, falsely for thy sake, I may rejoyce and be exceeding glad. Give me to Glorify

even in Tribulation, and to rejoyce that I am counted worthy to suffer for him who suffered so much for me: Grant that in imitation of thine holy Apostle St. Paul, I may take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake: Yea, let me rejoyce, inasmuch as I am made a partaker of Christ's Sufferings, that when his Glory shall be revealed, I may be glad with exceeding joy. These things I humbly request, for his sake, who did and suffer'd so much for me a worthless Worm, to whom with thee, O Father, and the Holy Ghost, be all Honour and Glory, Praise and Adoration, both this time, henceforth and for evermore. Amen.

A Prayer respecting our latter End.

Bless'd Lord, thy days are not as the days of Man, neither can the number of thine Tears be searched out. Alas, our days flee away as a shadow, and the number of our Tears is soon searched out? Lord make me to know my end, and the measure of my days, that I may know how frail I am. I know not the day of my Death, O that I might know that I am pass'd from Death to Life, and then it shall be welcome to me, let it come when it will. Stir me up to consider my latter end, and to lay to heart that I must dye: Forasmuch as I am going the way of all the Earth, O deliver me from going in the way that leads to Destruction, and help me to walk in the way that leads to Sion, with my face thitherward. Seeing the Grave is to be my House, help me to make Death familiar to my self, to be often saying to Corruption, thou art my Father, and to the Worm, thou art my Mother and my Sister. I am very sensible that here I have no continuing City, but am a stranger and sojourner before thee, as were all my Fathers; give me, I beseech thee, to behave my self as a stranger and sojourner, and to be seeking a continuing City to come, a City that has Foundations, and whose Builder and Maker is God.

Seeing there is but a ſtep betwixt me and Death, may I ever be in a prepared poſture for it, and God grant that I may not take this ſtep, till I be ready to enter into my Maſter's Joy. I am very ſenſible, O Lord, that Death will e'er long feed upon me, and that then my Beauty will conſume in the Grave: O let me be adorn'd with the incorruptible Beauty of Holineſs, which will never be conſum'd in the Grave. I am very ſenſible, that Man being in Honour abideth not, O let the Conſideration hereof deaden me to the Honour of Life, and quicken me to ſeek after that Honour and Glory that has Immortality annexed to it. God grant that I may never be ſo great a Fool, as to ſay to my Soul, Soul, thou haſt much Goods laid up for many Years, eat, drink, and be merry, ſince I know not but this Night my Soul may be required of me. Grant that all the Days of mine appointed Time, I may wait with Faith and Patience, and ſtedfaſt Preparation till my Change come, and when it comes, may I change my Earthly Abode for an Habitation in the Heavens, the Company of poor Mortals here below, for the Society of Angels and glorified Saints above, my Earthly and Secular Employment, for the Heavenly Employment of ſinging Praiſes to him that ſits upon the Throne, and the Lamb, my preſent ſtate of Tryal and Capacity of obtaining Happineſs, for the actual poſſeſſion of it; O let the Day of my Death prove better to me than the Day of my Birth. In the mean time grant, that whatſoever my Hand findeth to do, I may do it with all my might, ſince there is no Work in the Grave, whether I am going. Give me to maintain a holy Vigilance and Watchfulneſs, that ſo when my Lord comes, he may find me watching. Whiſt I live, grant that I may live unto the Lord; and when I dye, help me to dye unto the Lord; give me now to live the Life of the Righteous, that ſo when I come to dye, I may dye the Death of the Righteous: In that Day when my Thoughts, with reſpect to this Earth ſhall periſh, let not my Expectation of the Cœleſtial Hap-

Happiness perish; but may I be of the number of those Righteous ones who have hope in their Death. When I come to dye, may I be enabled to depart in Peace, may I be carry'd by Angels into Abraham's Bosom, and let me be graciously admitted to see thy Salvation. O grant that whenever the time comes, that the earthly House of this my Tabernacle shall be dissolved, I may have a Building of God, an House not made with Hands, Eternal in the Heavens; grant it for thy Son's sake, who through Death destroy'd him that had the Power of Death, and thus happily deliver'd them, who through the Fear of Death were all their Life-time subject to Bondage: To whom, O Blessed Father, with thy self, and good Spirit, be everlasting Praises. Amen.

A Prayer for Christian Magistrates in general, and for the Queen and Parliament.

BLessed Lord, thou art he by whom Kings Reign, and Princes decree Justice, by whom Princes Rule, and Nobles, even all the Judges of the Earth. Thou art Governour amongst the Nations, and Rulest in the Kingdoms of Men, and givest them to whomsoever thou wilt. The Hearts of all Kings are in thy Hand, as the Rivers of Water, thou turnest them whither thou wilt. Thou hast made it the Duty of me, and others, to make Supplications, Prayers, and Intercessions for all Men, more especially for Kings and such as are in Authority; and seeing this is good and acceptable in thy sight, I offer up this humble Supplication in the behalf of all those Magistrates that wear the Christian Name. Give 'em Grace, I beseech thee, to fear thee, and to hate Covetousness. Make 'em so wise as to serve thee the Lord with Fear, and to rejoyce with trembling. Give 'em Grace to kiss the Son lest he be angry, and to rule over Men in the Fear of the Lord. Let it be an Abomination to all Kings to commit Wickedness, and let their Thrones be established in Righteousness. Deliver 'em both from decreeing and Executing.

ting unrighteous Decrees, whether they tend to turn aside
 the Needy from Judgment, or to take away the Rights from
 the Poor, the Widows and the Fatherless. Give 'em un-
 derstanding Hearts to judge the People, over whom thou
 hast set 'em, and to enable 'em to discern between good and
 bad. Let 'em have Wisdom to direct 'em in the search-
 ing out of Matters, and to enable 'em to scatter away E-
 vil with their Eyes. Help them in Righteousness to judge
 their Neighbours, without doing any Unrighteousness in
 Judgment, without either respecting the Person of the
 Poor, or Honouring the Person of the Mighty. Seeing
 there is no Power but of God, teach and enable
 all Christian People to be subject to the higher
 Powers; give them Grace to be subject, not on-
 ly for Wrath, but for Conscience sake; give them
 Grace, not to speak Evil of their Rulers, or to despise
 Government; help 'em to render to thee the things
 that are thine, and to Cæsar the things that are Cæ-
 sar's. In a more particular manner, may it please
 thee, to bless ANNE, by thy Gracious Providence,
 Queen of these Realms. May She have Grace to fear
 thee the Lord Her God, and to keep all the Words of thy
 Law, and thy Statutes to do 'em. Let Mercy and Truth
 preserve Her, and may her Throne be upholden by Mercy,
 as well as establish'd by Righteousness. Let Righteous
 Lips be her Delight, and give her to love them who speak
 right. Give Her Wisdom as an Angel of God, and let her
 Eyes be upon the faithful in the Land. May She be a Nursing
 Mother to our British Israel, and a Minister of God for Good
 to this Nation. Make Her a Terror to Evil-doers, but a
 Praise to them that do well. Help Her to defend the Poor
 and Fatherless, to do Justice to the Afflicted and Needy,
 and to deliver 'em out of the Hand of the Wicked. Be
 thou Her Rock and Her Fortress, Her Shield and Her De-
 fence. Let no Weapon form'd against Her prosper, but
 be pleas'd with thy Favour ever to compass Her about
 as with a Shield. Cloath Her Enemies with Shame, but
 upon Her Head let the Crown long flourish. Give Her

length

length of Days in this World, and after she has laid down Her Earthly Crown, may She be deckt with an immarceffible Crown of Glory in thy Heavenly Kingdom. Grant these things, for thy Son's sake, to whom, &c.

A Prayer for the Ministers of the Gospel.

Blessed Lord, who hast said by the Mouth of thy holy Prophet *Jeremy*, that thou wilt give Pastors according to thine own Heart, who shall feed thy People with Knowledge and Understanding. I beseech thee, graciously to fulfil this Promise, and may it please thee to bless all those Pastors, which thou hast given with so gracious a Design. O give all Shepherds Grace and Wisdom whereby to feed the Flock, to strengthen the Diseased, to bind up that which is broken, to bring again that which was driven away, and to seek that which is lost. Make 'em faithful in the discharge of their Duty, let those that are appointed Stewards of the Mysteries of God, be made sensible how requisite it is, that Stewards be found faithful; deliver 'em from banding the Word of God deceitfully, and as they are allowed of God, to be put in trust with the Gospel, even so help 'em to speak, not as pleasing Men, but as pleasing God, which tryeth the Hearts: Stir 'em up to shew thy People their Transgressions, and the House of Jacob their Sins: Endow thy Ministers with a Spirit of Courage, whereby they may be enabled to speak thy Word, whether those to whom they are sent will hear, or whether they will forbear: Help 'em to teach those things, which concern the Lord Jesus Christ, with all Boldness and Confidence, and by manifestation of the Truth, to commend themselves to every Man's Conscience. Stir up thy Ministers to a holy Diligence in their sacred Function; excite 'em to wait on their Ministry, and to take heed to the Ministry which they have received of the Lord to fulfil it; let 'em not be negligent to stir the Brethren up, by putting them always in remembrance of those things that pertain to Life and Godliness. Give 'em Grace to act in the Ministry.

nistry from right Principles, help all Elders of the Christian Church to feed the Flock of God which is among them, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. May they seek thy Glory, and behave themselves after such a manner, as to promote the same, give 'em to Minister as of the Ability which God giveth, behaving themselves Holily and Justly, and unblameably among them that believe, and walking in Wisdom towards them that are without, that God in all things may be glorified through Jesus Christ; keep them from giving Offence in any thing, that the Ministry be not blamed. Help them to approve themselves as the Ministers of God, and keep 'em from abusing their Power in the Gospel. Stir them up to shew themselves approved unto God, Workmen that need not be ashamed, rightly dividing the Word of Truth, and so to take heed to themselves, and to their Doctrine, lest that by any means when they have Preached to others, they themselves shou'd be cast-aways: Endow them with an Aptness to Teach, and enable them to Reprove, Rebuke, and Exhort with all long Suffering and Doctrine. Give all those that teach others Grace to teach themselves, that they may not be like the Pharisees of old, who were wont to bind heavy Burdens, and grievous to be born, and lay them on Men's Shoulders, when they themselves would not move 'em with one of their Fingers. Those, O Lord, whom thou hast chosen to Minister unto thee, and to Bless in thy Name, help 'em to be holy unto thee their God, and not to prophane the Name of their God: Make 'em Examples to the Flock, that when the chief Shepherd shall appear, they may receive a Crown of Glory that fadeth not away. Give 'em in all things to shew themselves Patterns of good Works, and in Doctrine to shew Un corruptness, Gravity, Sincerity, and sound Speech that cannot be condemned. May it please thee also, O Lord, to give Grace and Wisdom to all Christian People and Believers, to carry it as becomes them to the Ministers of thy holy Word; grant that they

they may know them which labour amongst them, and are over 'em in the Lord, and do admonish 'em, and may esteem them very highly in love for their Work sake. May they count those Elders that rule well worthy of double Honour, especially those that labour in the Word and Doctrine. Give 'em Grace to receive them in the Lord with all Gladness, and to submit themselves to them, and to be willing to communicate to them in all good things. Grant these things, for the sake of that great and good Shepherd that laid down his Life for his Sheep. To whom, &c.

A Prayer for Grace to give Thanks.

Blessed Lord, thou art worthy to be praised for thy Goodness, and for thy wonderful Works to the Children of Men: Thou hast given me abundant reason to speak of the glorious Honour of thy Majesty, and to utter the Memory of thy great Goodness. I bewail it that I have been so defective herein: Tho' it is my Duty in every thing to give thanks, yet how rarely have I offered unto thee Thanksgiving? How seldom have I glorified thee by offering Praise. It is but seldom that I have remembered thee upon my Bed, and meditated upon thee in the Night-seasons, so as to praise thee with joyful Lips. Instead of retaining a Sense of thy Favours, how prone has my Soul been to forget thy Benefits. Tho thy Loving-kindness has been excellent, yet how wretchedly have I slighted the manifold Instances of it? And if I have at any time shewed forth thy Praises with my Lips, yet in my Life I have returned thee Evil for Good. O God, I beseech thee have Mercy upon me, and forgive my past Ingratitude for Mercies received. Write a Law of Gratitude upon my Heart, and stir me up to consider the Operation of thy Hands; to remember thee and thy Works, to esteem and value thy Favours; to praise thee with my Lips, and so shew forth thy Praises in my Life. Thou art good: O Lord,

Lord, therefore help me to praise thee, yea, stir me up to sing Praises to thy Name, for it is pleasant. It is a good thing to give thanks unto the Lord, and to sing unto thy Name, O most High, to shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night; and seeing it is so, excite me by thy Heavenly Grace, to sacrifice unto the Lord with the Voice of Thanksgiving, every Morning to thank and praise thee, O Lord, and likewise every Evening; forasmuch as it is thy Will in Christ Jesus concerning me, that in every thing I should give thanks, help me to give thanks always for all things unto thee, even the Father, in the Name of my Lord Jesus Christ, by him help me to offer the Sacrifice of Praise continually, even the Fruit of my Lips, giving Thanks to thy Name. Since Thanksgivings please thee better than an Ox, or a Bullock that hath Horns and Hoofs, enable me from day to day to be shewing forth thy Salvation; stir me up to praise thy Name for thy loving Kindness, and for thy Truth. Praise is comely for the Upright, O cloath me, I beseech thee, with this comely Dress, help me to sing unto thee, O Lord, and to give Thanks at the Remembrance of thy Holiness. Give me Grace to receive every Creature of thine with Thanksgiving: When I eat, grant that I may eat to thee, O Lord, and give thee thanks; yea, when I have eaten, and am full, grant that I may bless thee the Lord my God, for the good Land wherein thou causest me to dwell, and enable me to serve thee with joyfulness and with gladness of Heart, for the abundance of all things which through thy undeserved Bounty I enjoy. Grant that when I come before thy Presence, I may do it with Thanksgiving, and enable me to make a joyful noise unto thee with Psalms. When I sing thy Praise, help me to do it with the Spirit, and with the Understanding also. Hear me, I beseech thee, for thy Son's sake, to whom with thee, O Father, and the Holy Ghost, be Adoration and Praise, now and for ever. Amen.

A Thanksgiving for Creation and Preservation.

O Lord, as all things were Created by thee, and for thee, so was Man in a particular manner. I bless thee that thou madest Man to have Dominion over the Works of thy Hands, and didst put all things in Subjection under his feet; all Sheep and Oxen, and the Beasts of the Field; the Fowl of the Air, and the Fish of the Sea, and whatsoever passeth through the Paths of the Seas: I bless thee, that as an evidence of this Dominion, thou gavest Adam a Power to give Names to all Cattle, and to the Fowl of the Air, and to every Beast of the Field. I bless thee for mine own Creation in particular, I am the Clay, and thou the Potter. Thy Hands have made and fashioned me; thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews. Thine Eyes did see my Substance, yet being imperfect, and in thy Book were all my Members written, which in continuance were fashioned, when as yet there was none of me. I bless thee, O Lord, for Creating me in thine own Image, after thine own Likeness, when I was fearfully and wonderfully made, and my Substance curiously wrought in secret. Thou hast formed the Spirit of Man within me, and hast (adored be thy Goodness) made me of a Rank of Creatures, but a little lower than the Angels, thus crowning me with Glory and Honour. I praise thee, O Almighty, maker of Heaven and Earth, that thou hast breath'd into my Nostrils the Breath of Life; that there is a Spirit in me, and that thy Inspiration has given me Understanding. Adored be thy Goodness, that when thou mightest have cast my Lot, either amongst the Fish of the Sea, or the Fowl of the Air, or the Beasts of the Field, it has pleas'd thee to teach me more than the Beasts of the Earth, and to make me wiser than the Fowls of Heaven; it has pleas'd thee to make me a Creature, capable of Glorifying thee in this World, and of beholding thy Face in the other. How
am

am I indebted to thee for my Capacity of coming into thy blessed Presence, where *there is fulness of Joy*, and of arriving there where I shall be for ever employ'd in *singing Praises to him that sits upon the Throne and to the Lamb*. I bless thee, O Lord, as for my Creation, so also for my Preservation and Continuance in being until now. *Thou tookest me out of the Womb, and by thee have I been holden up ever since*: I was cast upon thee from the Womb, and thou hast been my God from my Mother's Belly: Thou, O Lord, hast graciously sustained me, and my Defence is of thee; in whose Hand my Breath is, and whose are all my Ways. All my Bones shall say, Lord, who is like unto thee, for thou keepest all my Bones, not one of them is broken; my Tongue shall speak of thy Righteousness, and of thy Praise all the Day long, for thou hast been with me, and kept me in all places whither I have gone, and hast given me Bread to eat, and Raiment to put on. Notwithstanding, that by my Sins I have provoked thee to cut me off, yet hast thou kept me alive, and fed me all my Life long; when I reflect upon my Sins, I see abundant reason to say, that it is of the Lord's Mercies that I am not consumed, because thy Compassions fail not. I will extol thee my God, and magnifie thy Name with Rejoycing; I will exalt thee also in the Congregation of the People, and praise thee in the Assembly of the Elders. Since thou hast made me, and made me capable of Glorifying thee in this World, and enjoying thee in the next, grant that this Capacity may not be given me in vain; enable me to *show forth thy Praises* now, that hereby I may be prepar'd for celebrating thy Praises throughout eternal Ages; since in thee I live, and move, and have my Being, help me to live unto thee, and to glorifie thy holy Name, for thy Son's sake, To whom be Glory and Praise, World without end.

A Thanksgiving for accomplishing the wonderful Work of Redemption by our Lord Jesus Christ.

O Lord, how wonderfully did thy Kindness and Love towards Man appear in the Work of Redemption, for which, tho' I had the Tongue of Men and Angels, I could not sufficiently give thee Thanks. I Adore and Praise thee, that when thou didst not spare the Angels that sinned, but didst cast 'em down to Hell, thou had'st pity upon the sinful Race of Mankind, and hast found out a Ransom whereby they may be delivered from going down to the Pit, even the bottomless Pit. I bless thee that thou hast laid help upon one that is Mighty, one chosen out of the People; and that when the fulness of Time was come, it pleas'd thee to send forth thy Son, made of a Woman, to be the Saviour of sinful Man. I Adore and Praise thee, for performing the Mercy promised to Abraham and our Fathers, and remembering thy holy Covenant, for visiting and Redeeming thy People, as thou did'st speak by the Mouth of thy holy Prophets, which have been since the World began. Thou hast so loved the World, as to give thine only begotten Son, that whosoever believes in him, should not perish but have Everlasting Life. O Blessed, for ever Blessed be thy great and glorious Name, that instead of sending thy Son into the World to condemn the World, as thou justly mightest, thou hast sent him, that the World through him might be saved. Adored be thine infinite and matchless Goodness, that when thou might'st have imputed the Trespases of sinful Creatures to them, to their everlasting Condemnation, thou wast in Christ reconciling the World unto thy self. I bless thee, O Lord, that the Word was made Flesh, and dwelt amongst us; and I receive it as a faithful Saying, well worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, even the chief. Glory be unto thee, O God,

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in the highest, for manifesting so much Good-will towards sinful Men here below, as to send thy Son to seek and to save that which was lost. Glory be unto thee, O God, in the highest, for this Teacher came from thee, who hath taught me and others the Way of God in Truth, who has called Sinners to Repentance, who has Preached the Gospel of Peace, and has brought glad tidings of good things to a World of sinful Creatures. I bless thee, that as the Law was given by Moses, so Grace and Truth came by Jesus Christ, who was a Prophet mighty in Deed and Word, before God and all the People. I bless thee for the many miraculous Works which he did, and which bare witness of him, that he was sent by thee, for no Man could do those Miracles which he did, unless thou had'st been with him. I give thee thanks, that he has called such as I am to Glory and Virtue, and given unto us exceeding great and precious Promises, that by these we might be partakers of the Divine Nature. I bless thee, O Lord, for delivering up thy Son to Death for Sinners: O praised be his astonishing Goodness, that he should dye for such an ungodly wretch as I am; that he should Suffer for my Sins, the just for the unjust that he might bring me to God; that he that knew no Sin, should be made Sin for me, that so I might be made the Righteousness of God in him. I bless thee, O Lord, that after he was dead, thou did'st declare him to be the Son of God with Power, by his Resurrection from the Dead, and that as he was delivered for mine Offences, so he rose again for my Justification. I bless thee, that he is ascended up to thee his God and my God, his Father and my Father, and that being ascended on high, as he has led Captivity Captive, so he has received Gifts for Men: I bless thee, that he is gone before to prepare a place for such as me in his Father's House, and that he ever lives, making Intercession for such Transgressours as I am, so that tho' I have sinned, yet have I an Advocate with the Father, even Jesus Christ the Righteous. I bless thee, O Lord, that he has a Name given him above every Name,

Name, that all Power is given to him in Heaven and Earth, that thou hast put all things in subjection under his Feet, and so hast Crowned him with Glory and Honour. I praise thee, O Lord, for constituting this thy Son Jesus Judge both of Quick and Dead; in appointing one in my Nature to be the Judge of Men, and one that has an experimental Knowledge of the Infirmities of the humane Nature, thou hast sufficiently evidenced that thou wilt Judge the World in Righteousness. I bless thee, O Lord, for sending the Comforter after our Lord's Ascension, to abide with us, even the Spirit of Truth; and for those Gifts of the Holy Ghost, even those Signs and Wonders, and divers Miracles, with which thou didst bear witness to the great Salvation wrought out by Christ: I bless thee, for still giving the Holy Spirit to them that ask it; I ask it from thee, O Heavenly Father, let it be given to me to apply to me the glorious Benefits that flow from redeeming Love. Give me to believe in Christ, that so I may not perish, but have Everlasting Life; fit me up to obey his Doctrine, and to follow his Example: May I be interested in the Fruits of his Death, and grant, that being risen with him, I may walk before thee in newness of Life, seeking things that are above: Since I look for this second coming, convince me what manner of Person I ought to be, and help me to be such for his sake, to whom be ascrib'd Everlasting Adoration and Praise. Amen.

A Thanksgiving for being born in a Christian Country, for being Baptized, and enjoying the Benefit of a Religious Education.

Blessed Lord, it is but meet to give thanks unto thee for the manifold Favours it has pleas'd thee to bless me withal: I bless thee, O Lord, for calling my Lot there where Violence is not heard, and in whose Borders Wasting and Destruction are not to be found; where.

where thou crownest the Year with thy Goodness, making thy Paths to drop Fatness; where I and others may dwell safely under our Vines and Fig-trees, having none to make us afraid; but above all, where thou hast graciously set up thy Tabernacle, and where mine Ears are blest with the joyful sound of the Gospel. Thou might'st, O Lord, have made the Wilderness my Habitation, or the barren Land my dwelling; thou might'st have cast my Lot in a Region of Darkness, in a Land where Christ is not revealed, and where the Inhabitants are Aliens to the Common-wealth of Israel, and Strangers to the Covenant of Promise, but through Mercy, I have been brought forth in a pleasant Land, in a Valley of Vision, where I enjoy those holy Scriptures, which teach me what I must do to be saved from the Wrath to come, and to inherit Eternal Life; and am not left to enquire who shall go up from me to Heaven, and bring the Commandment unto me, that I may hear it and do it, or who shall go over the Sea for me, and bring it unto me, that I may hear it and do it: I bless thee, that I was early dedicated unto thee by the Ordinance of Baptism, which saves by the Resurrection of Jesus Christ; O how am I indebted to thee for my being buried with Christ by Baptism into his Death, for my being Baptized in his Name for the Remission of Sins, and into that one mystical Body, whereof Christ is the Head. I give thee thanks, O Father of Mercies, for thus making me a partaker of one of the Seals of the Covenant of Grace. I bless thee, O Lord, that as I have been Baptized in the Name of the Father, and of the Son, and of the Holy Ghost, since then I have been taught to observe those things which thou hast commanded in thy holy Word: I am greatly indebted to thee for those early Instructions I have had in the Ways of Righteousness, and that from a Child I have known the Holy Scriptures, which are able to make me Wise to Salvation: I have been told which is the way of thy Commandments, and exhorted to walk in it; I have through thy gra-

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cious Providence been instructed and taught in the way that I should go; I blefs thee, O Lord, that there have been those which have not been negligent to put me in remembrance of such things which pertain to Life and Godliness. When I consider how Corrupt my Nature is, and how prone I am of my self to do wickedly, I dread to think what a corrupt and filthy Creature I should have been, had it not been for the Restraints of a good Education. Through thy Gracious Providence I was born of Religious Parents, who were careful to bring me up in the Nurture and Admonition of the Lord, and who have commanded me to keep the Way of the Lord, to do Justice and Judgment, and to observe to do all the Words of the Law. I give thee thanks for all those pious Exhortations, which at any time I have had to prevent my being hardened through the Deceitfulness of Sin. Through thy merciful Providence I have enjoy'd the privilege of a Gospel Ministry, and have not perished through the Famine of bearing the Word, neither have I been forc'd to wander from Sea to Sea, or to run to and fro to seek the same. Through thy Mercy I have had the Kingdom of God Preach'd unto me, and I have been taught those things which concern the Lord Jesus Christ; yea, I have had Precept upon Precept, Line upon Line, here a little and there a little. How am I indebted to thy Goodness for these rich Favours: O give me Grace to improve the same: Since I have been born in a Land of Light, let me be enabled by thee to abandon all the Works of Darkness, and suffer me not to act after the Abomination of those whose Lot is cast into Heathen Countries: Since I have been Baptized into Christ, give me to put on Christ, and grant that I may not make Provision for the Flesh to fulfil the Lusts of it: Since I have been instructed in the Paths of Holiness, enable me to walk in those blessed Paths, and suffer me not to hold the Truth in Unrighteousness. O hear, and answer, for thy Son's sake.

A Thanksgiving for the Encouragement given to Sinners in the Scriptures.

MOST Gracious and Merciful Lord, I adore and Bless thy Name, for saying *thou hast no Pleasure in the Death of Sinners*, and for all those Encouragements therein given to em to turn from their evil ways; *thou hast encouraged Sinners to look unto thee that they may be saved*, and *thou didst never say unto any of the Seed of Jacob, seek my Face in vain*: I bless thee for sending thy Son, to call not the Righteous, but Sinners to Repentance, and for the kind Invitation, made to such as labour and are heavy laden, to come unto him, who will give them rest. I have destroyed my self, but in thee is my help, and blessed be thy Name for thy readiness to help such a sinful Wretch as I have been: When I reflect upon thy long standing at the Door of my Heart, and knocking for entrance, with a desire of coming in to me, and Supping with me, it fills me with grateful Wonder and Astonishment: How kind hast thou been to me a poor indigent needy Wretch, in counselling me to buy of thee Gold tried in the Fire, that I may be rich; and white Rayment that I may be Cloathed, and in offering to anoint mine Eyes with Eye-salve, that by this means I who have been spiritually blind might be made to see. Tho' thou hast seen my Wickedness, which may well excite in thee a holy Loathing and Detestation of me, yet as one longing for my Happiness, I hear thee saying, *Wilt thou not be made clean, when shall it once be?* When I hear thee saying by the Prophet, *To every one that thirsteth, come ye to the Waters, and ye who have no Money, come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price*, I see abundant reason for having my Soul lifted up in the high Praises of thee my God. O blessed be thy Name for promising to give unto him who is athirst, of the Fountain of living Water freely, and

and I cannot chuse but find my self very sensibly oblig'd by thee, every time I hear thee saying, *Let him that is athirst come, and whosoever will, let him take of the Water of Life freely*: How am I indebted to thee, for so many encouraging Invitations. God grant that I may not set light by em, and reject the Counsels of thy Love; grant it, I beseech thee, for thy Son's sake, to whom, &c.

A Thanksgiving for an Interest in the great Blessings of the Covenant of Grace.

MOST Gracious Lord, I thank thee that in Jesus Christ thou hast made an Everlasting Covenant with poor Sinners, and that tho' the Mountains may depart, and the Hills be removed, yet this Covenant of thy Peace shall never be removed; how am I indebted to thee for loving me with an Everlasting Love, and in pursuance thereof, for drawing me with Loving-kindness: I thank thee, O Father of Mercies, that when thou sawest me polluted in my Blood, thou sayedst unto me, *live*; and hast ordained me, that I should go and bring forth Fruit. Thou art faithful, by whom I am called into the Fellowship of thy Son, and blessed be thy Name, that it has pleas'd thee to call me by thy Grace, to reveal thy Son in me according as thou hast chosen me in him, before the Foundation of the World; to the Praise of the Glory of thy Grace do I speak it, that thou hast predestinated me unto the Adoption of Sons, by Jesus Christ, according to the good Pleasure of thy Will. Eternal Praises be unto thee, O God, who hast saved me, and called me with a holy Calling, not according to my Works, but according to thine own Purpose and Grace which was given me in Christ Jesus before the World began. O God of all Grace, what am I that thou shouldst call me to thine Eternal Glory; I do love thee, and will love thee, because thou hast thus first loved me: I bless thee, O Lord, for making a new Covenant, wherein thou prom-
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misest to forgive Iniquity, and to remember Sins no more :
 Who is a God like unto thee? Who pardoneth Iniquity,
 and passeth by the Transgression of the Remnant of thy
 Heritage? Bless the Lord, O my Soul, and all that is
 within thee, bless his holy Name, who forgiveth all thine
 Iniquities, and healeth all thy Diseases. I bless thee,
 that thou hast declared Fury not to be in thee by that
 Word which Preaches Peace by Jesus Christ, and to the
 Glory of thy Grace do I speak it, that thou hast made
 me accepted in the Beloved: Glory be unto thee, O
 Lord, that now in Christ Jesus, I who some time was a
 far off, am made nigh by the Blood of Christ, and that
 whereas I was once a Stranger and Foreigner, I am be-
 come a fellow Citizen with the Saints, and of the Hou-
 should of God. I bless thee, that Christ is become the
 end of the Law for Righteousness to every one that belie-
 veth, and that I am justified in the Name of Jesus, who
 is made of thee, unto me Wisdom, and Righteousness, and
 Sanctification, and Redemption. I bless thee, that be-
 ing justified by Grace, when it was impossible for me
 to be justified by the Works of the Law, I am become
 heir according to the hope of Eternal Life, for whom thou
 justifiest, them thou also glorifiest. I praise and mag-
 nify thy Name, that thou hast given thy Son Power
 over all Flesh, that he should give Eternal Life to
 as many as thou hast given him, and that I am
 begotten again to a lively hope of an inheritance in-
 corruptible, undefiled, and that fadeth not away. Ado-
 red be thine inexhaustible Love and Goodness, that
 thou hast given unto me Eternal Life, and that this
 Life is in thy Son. Help me, I beseech thee, to
 walk as one interested in this blessed and glorious
 Priviledge, and give me Grace to keep my self in the
 Love of thee my God, that so I may be still looking
 for the Mercy of my Lord Jesus unto Eternal Life.
 Grant it for his sake, to whom with thee, O Fa-
 ther, and the holy Spirit, be Honour, and Glory, and
 Everlasting Praises. Amen.

A Thanksgiving for Supports under, and Recovery from Sickness.

O Lord my God, many are thy wonderful Works which thou hast done, and thy Thoughts which are to me-ward: They cannot be reckoned up in order unto thee; if I would declare and speak of 'em, they are more than can be numbred. I have reason to bless thee for that great Measure of Health, which through thy gracious Providence I have enjoy'd since my being in the World; whereas thou might'st have still been chastening me with strong Pain upon my Bed, so that my Life should abhor Bread, and my Soul dainty Meat, I have enjoy'd many Days and Nights of Ease and Pleasure. I bless thee in like manner for those Supports thou hast graciously vouchsafed me, when in thy wise Providence I have been visited with Illness. Tho' thou hast afflicted me, yet hast thou not cast me off, but hast had Mercy upon me; thou hast been with me at such times, when I have pass'd through the Fire and the Water; O blessed be thy Name, when I have been in Trouble, thou hast graciously revived me, and then when I have walked in Darkness, hast thou been a Light unto me; thou hast comforted me when I have been cast down, and tho' for a time thou hast caused Grief, yet hast thou had Compassion upon me, according to thy tender Mercies. I give thee thanks, O God, that when I thought I should go down to the Gates of the Grave, it has pleas'd thee in love to my Soul, to deliver me from the Pit of Corruption: I will extol thee, O Lord, for thou hast lifted me up; thou hast brought up my Soul from the Grave, and hast kept me alive that I should not go down to the Pit. Thou hast turned my Mourning into Dancing, thou hast put off my Sackcloth, and girded me with Gladness; so the end that my Glory may sing Praise unto thee, and not be silent; **O Lord**

Lord my God, I will give Thanks unto thee for ever. I love thee, O Lord, because thou hast heard my Voice and my Supplications; because thou hast inclined thine Ear unto me, therefore will I call upon thee as long as I live: Thou hast delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling. What shall I render unto thee, O Lord, for all thy Benefits towards me? I will take the Cup of Salvation, and will call upon thy Name, O Lord, I will offer unto thee the Sacrifice of Thanksgiving, I will pay my Vows unto thee, O Lord, in the presence of thy People, and in the Courts of thy House: I will praise thee, for thou hast heard me, and art become my Salvation. Give me Grace, I beseech thee, to shew forth thy Praises, not only with my Lips, but in my Life; and now that it has pleas'd thee to loose my Bonds, grant that I may be truly thy Servant, truly thy Servant, devoted to thy Fear. O grant it for thy Son's sake, to whom, &c.

A Thanksgiving for the Scriptures, to which is annexed a Prayer respecting the same.

O Lord, I bless thee that thou hast not forsaken the Works of thy Hands, but hast graciously revealed thy Will to the Children of Men in the Holy Scriptures, which were given by thy Inspiration; and which are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that such as desire to serve thee may be perfect, thoroughly furnished unto every good Work. Adored be thine infinite Goodness, for giving the Holy Ghost to move holy Men of God to speak and write such Words, whereby I and others of the Children of Men may be saved: Since it is not in Man that walketh to direct his Steps, worthy art thou to be praised for showing unto Man what is good, and what it is that thou the Lord his God requireth from him: I bless thee, that besides the Law written on Man's Heart, it has

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pleas'd thee by an External Revelation, to make known the good, and acceptable, and perfect Will of God. I bless thee, O Lord, that unto the Jews first were committed the Oracles of God, for it pleased thee to speak with them from Heaven, and to give them right Judgments, and true Laws, good Statutes and Commandments, by the Hand of Moses and the Prophets, who shewed them the way wherein they were to walk, and the Work they were to do. I bless thee, O God, that as thou didst at sundry times, and in divers manners, speak in times past unto the Fathers by the Prophets, so it has pleased thee in these last Days to speak unto us by thy Son. O blessed be thy Name for these Holy Scriptures, which are able to make me and others Wise unto Salvation; for that engrafted Word which is able to save the Soul. I acknowledge, O God, that thy Word is quik and powerful, and sharper than any two-edged Sword; piercing even to the dividing asunder Soul and Spirit. I can never sufficiently praise thee, for casting my Lot there, where I have the benefit of this Divine Revelation. O praised be thy Goodness, that the Commandment is not hidden from me, neither is it far off; that the Word of Truth which the Apostles of Christ Preached is nigh unto me, in my Mouth, and in my Heart, that I may do it: I praise thee, O Lord, that when the Scriptures are a Well shut up, and a Fountain sealed to many great Nations in the World, I have an opportunity of reading what is written in the Law of the Gospel. I bewail it, O God, that I have no better improved so great a Privilege; thou hast written unto me the great things of thy Law, but they have been too much counted by me as a strange thing; I have had

little or no delight in thy Word; I have been too apt to despise thy Word, for which I own I deserve to be destroyed with an Everlasting Destruction: Thou hast afforded me a sure Word of Prophecy, but I have done ill in that, I have taken no better heed thereto: My Ways have been unclean, and my Doings perverse, because I have not taken heed thereto according to thy Word: I have wickedly rebelled against the Words of God, and contemned the Counsel of the most High, for which I deserve to be brought down, even into Everlasting Desolation: But I beseech thee, O Lord, for thy Son's sake, to have Mercy upon me, and stir me up diligently to search the Scriptures, since in them is contain'd Eternal Life, and they do testifie of Christ. Give me Grace to esteem the Words of thy Mouth more than my necessary Food, and let mine Ears be ever inclin'd to hear what Moses and the Prophets, what Christ and the Evangelists say unto me. Stir up in me eager desires after the sincere Milk of the Word, and grant that I may receive it with all readiness of Mind: O grant that I may receive it not as the Word of Men, but as the Word of God, and let it work in me effectually: Enable me by thy Grace to consent to wholesome Words, even the Words of our Lord Jesus Christ, and let the Word of Christ dwell richly in me: Give me Grace ever to be mindful of the Words which were spoken before by the Apostles of my Lord and Saviour. Grant, I humbly beseech thee, that I may be begotten by the Word of Truth, and born again by the Word of God, which liveth and abideth for ever: Thy Law is perfect, O let it convert my Soul; thy Testimony is sure, O let it make wise my simple Soul;

thy Statutes are right, O let 'em rejoyce my Heart,
 thy Commandment is pure, O let it enlighten mine
 Eyes: Thy Judgments are true and Righteous al-
 together, O give me Grace to desire them more
 than Gold, and let them be sweeter to me than Ho-
 ney and the Honey-comb. Enable me to cleanse my
 ways, by taking heed thereto according to thy Word:
 Help me to hide thy Word in my Heart, that so I
 may not Sin against thee: Grant, I beseech
 thee, that I may not err through a not knowing
 the Scriptures: O let me be girt with the Word
 of God, which is the Sword of the Spirit, that
 herewith I may withstand the Enemies of my Soul:
 Let thy Word which is quick and powerful quick-
 en me: Let thy Law be my Delight, that here-
 by I may be kept from perishing in a time of
 Affliction. Give me Grace ever to attend to
 the Doctrine according to Godliness, contained in
 thy Holy Word, and stir me up to bring eve-
 ry Doctrine to the Law, and to the Testimony,
 since if it speaks not according to these, it has no
 Light in it. Since whatsoever was written afore-
 time, was written for the Learning of those that
 come after, that they through Patience and Com-
 fort of the Scriptures might have hope. O let thy
 Word be powerful, through thy Grace to com-
 fort me, and to inspire me with a Blessed
 Hope. Help me to hold fast the form of sound
 Words which I have heard, and to continue in the
 things which I have learned out of thy Word:
 Grant that I may obey that Form of Doctrine
 whereinto I have been delivered, and may do all
 the Words of thy Law. Keep me from adding
 unto thy Word, lest thou add unto me the Plagues
 which are written in thy Book, and also from
 taking away from it, lest thou take away my
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part out of the Book of Life ; which I humbly beseech thee, for thy Son's sake, to whom with thee, and the Holy Ghost, be Honour and Glory, and everlasting Praise. Amen.

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Tho Smith of
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July 4th 1717 —